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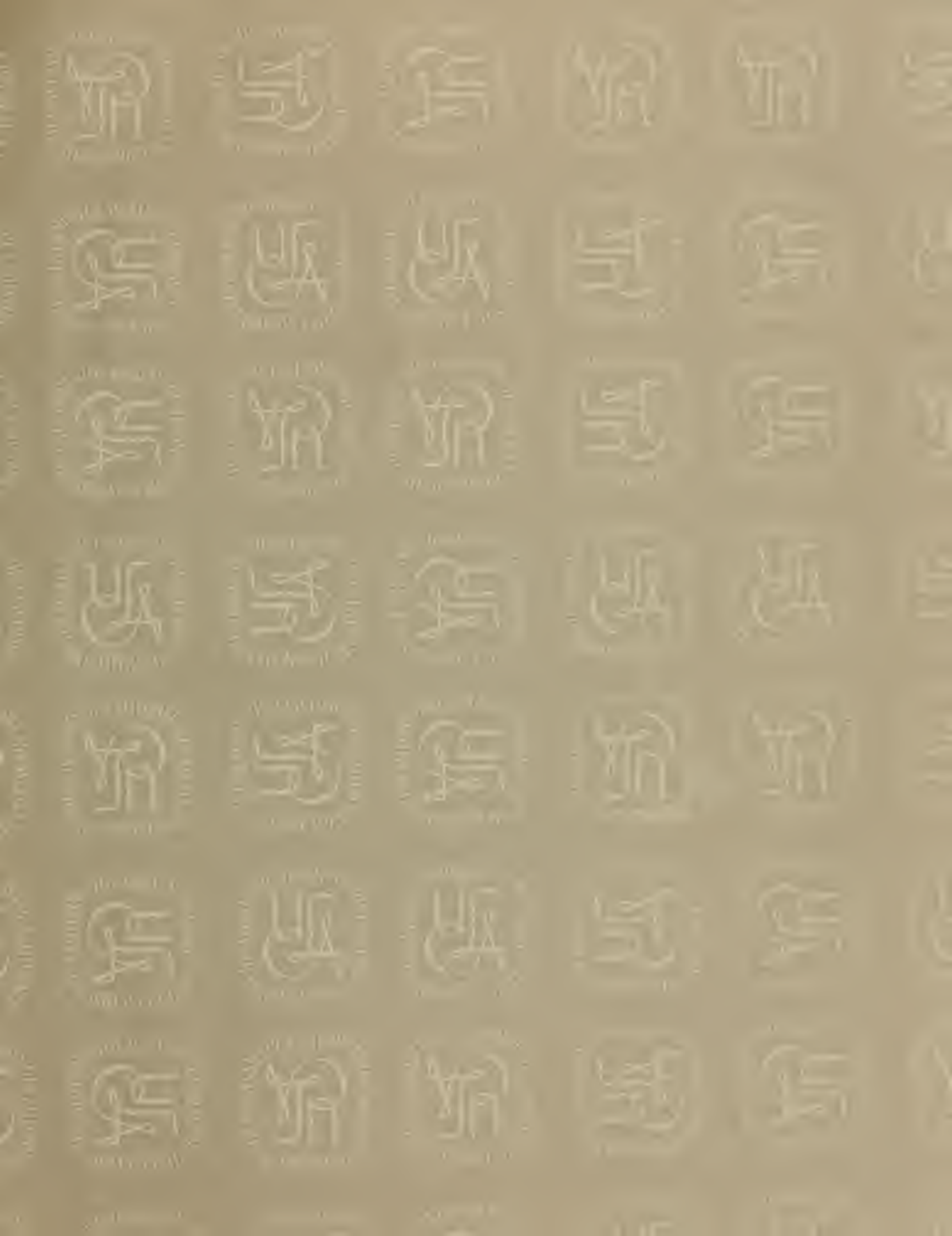

A

MISSIONARY VOYAGE

TO THE

SOUTHERN PACIFIC OCEAN,

PERFORMED

IN THE YEARS 1796, 1797, 1798,

IN THE

SHIP DUFF,

COMMANDED BY

CAPTAIN JAMES WILSON.

COMPILED FROM

JOURNALS OF THE OFFICERS AND THE MISSIONARIES;

AND ILLUSTRATED WITH

Maps, Charts, and Views,

Drawn by Mr. WILLIAM WILSON, and engraved by the moſt eminent Artiſts.

WITH A

PRELIMINARY DISCOURSE

ON THE

GEOGRAPHY AND HISTORY OF THE SOUTH SEA ISLANDS;

AND AN

APPENDIX,

INCLUDING DETAILS NEVER BEFORE PUBLISHED, OF THE

NATURAL AND CIVIL STATE OF OTAHEITE;

BY A COMMITTEE APPOINTED FOR THE PURPOSE BY THE DIRECTORS OF THE *MISSIONARY SOCIETY.*

PUBLISHED FOR THE BENEFIT OF THE SOCIETY.

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ERRATA.

Page.	Line from bottom.	
iv,	33,	*omit* , on the 10th of the ſame month.
xii,	12,	*for* is, *read*, are.
ib.	1,	*for* Oamm, *read*, Oammo.
xiii,	13,	*for* thirteen, *read*, many.
xxii,	22,	*for* 16th, *read*, 14th.
xxiii,	29,	*omit* the reſt, conſiſting of.
li,	2,	*for* ubſtitute, *read*, ſubſtitute.
lx,	15,	*omit* end.
lxx,	22,	*for* theſe, *read*, the Feje.
xcviii,	4,	*for* tranſeendant, *read*, tranſeendent.
22,	22,	*after* thus, *add*, , ſays a miſſionary.
23,	8,	*after* ſhore, *add*, , ſays Mr. Wilſon.
29,	21,	*for* f, *read*, of.
52,	13, 19,	*for* Ohaitapeha, *read*, Matavai.
54,	20,	*after* Gaulton, *add*, (a probationer).
58,	5,	*for* tile, *read*, title.
72,	12,	*for* i h, *read*, with.
108,	20,	*for* we, *read*, the brethren.
ib.	17,	*for* in the, *read*, this.
113,	7,	*for* communiate, *read*, communicate.
125,	15,	*for* cut, *read*, hut.
151,	9,	*for* Lock, *read*, Cock.
160,	8,	*for* aſſembed, *read*, aſſembled.
170,	10,	*for* Whyooa, *read*, Whydooa.
171,	29,	*after* pilfer, *add*, from.
175,	24,	*after* life, *add*, , ſays W. Puckey.

Page.	Line from bottom.	
181,	28	*(and elſewhere)*, *for* Pytouah, *read*, Whydooa.
196, 198,	11, 14,	*for* Sinnet, *read*, Skinner.
213,	15,	*for* throughont, *read*, throughout.
230,	7,	*for* 18th, *read*, 15th.
245, 255,	27, 25,	*for* Fynogge, Fenogge, *read*, Foonogge,
251,	13,	*after* Dooatonga, *add*, (as Futtafaihe is entitled).
ib.	7,	*after* the, *add*, fouth-
259,	29,	*after* July 1ſt, *add*, (at Aheeſo).
260,	20,	*for* Mooe, *read*, Mooree.
ib.	2,	*after* 12th, *add*, (at Ardeo).
261,	20,	*after* 14th, *add*, (at Aheeſo).
262,	24,	*for* third, *read*, fourth.
265,	28,	*after* 26th, *add*, (at Ardeo).
ib.	18,	*after* 30th, *add*, (at Aheeſo).
270,	30,	*omit* others.
ib.	16,	*after* ſay, *add*, any.
288,	32,	*for* 180° 30′, *read*, 181° 13′.
ib.	12,	*for* Maitland, *read*, Direction.
298,	2,	*for* everal, *read*, ſeveral.
304,	6,	*for* Warto, *read*, Warro.
ib.	5,	*for* Shievo, *read*, Heevo.
343,	23,	*for* Morris, *read*, Maurice.
387,	28,	*for* wrinkles, *read*, winkles.

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TO THE

KING.

SIRE,

To whom can the Miſſionary Society ſo properly dedicate theſe firſt-fruits of their labours as to Your Majesty, by whoſe order the voyages of diſcovery were firſt undertaken, which have brought into view the numerous iſlands diſperſed over the Pacific Ocean? The reports made concerning them attracted the general attention of European nations; and Your Majesty's ſubjects felt themſelves peculiarly intereſted, whether their views led them to conſider theſe diſcoveries as tending to enlarge the bounds of ſcience, or as opening a field of commercial ſpeculation. A nobler object, Sire, has engaged the attention of the Miſſionary Society, who, believing CHRISTIANITY to be the greateſt bleſſing ever imparted to mankind, deſired to communicate that ineſtimable gift, with all its happy effects, to theſe unenlightened regions.

On landing among theſe iſlanders, our compaſſions were more powerfully excited to find their population greatly diminiſhed, and, through the prevalence of vice, tending to utter extinction. On this account we conceive it to be our duty to make the moſt vigorous efforts, in dependence on the bleſſing of Almighty God, for the amelioration of their wretched eſtate.

Perſuaded of YOUR MAJESTY'S gracious approbation of our labours, and encouraged by the moſt auſpicious commencements, we have determined on renewed exertions. Whatever beneficial conſequences may reſult from the attempt, we ſhall be happy to aſcribe them, under GOD, to YOUR MAJESTY'S government as their origin; and we embrace this public occaſion of offering the dutiful homage of

YOUR MAJESTY'S

Moſt reſpectful and loyal ſubjects,

THE DIRECTORS OF THE MISSIONARY SOCIETY.

ADVERTISEMENT.

THE impatience of our brethren to gratify the curioſity of the public, muſt plead our excuſe that the following papers are arranged in a leſs lucid order than we could have wiſhed. In collecting from the public and private journals, we have deſired to preſerve the language of the relator, which, if not the moſt poliſhed, may notwithſtanding be the moſt affecting. The body of the journal is the compoſition of Mr. William Wilſon, from the Captain's papers, his own, and the Miſſionaries' reports. As there was a neceſſity of filling up ſome chapters from the journals of the Miſſionaries themſelves, there will ſometimes be obſerved a change of perſons, according as individuals, or the body, are introduced ſpeaking. It is hoped that our readers will pardon this defect, and that whatever perplexity it may occaſion will be removed by referring to the liſt of *Errata*. It was deemed improper to alter cuſtomary maritime phraſes for the ſake of grammatical accuracy. We ſhall be truly happy, if the information here detailed ſhall produce ſome powerful impreſſion on the minds of our countrymen; intereſt them more tenderly in behalf of the wretched heathen; and excite ſuitable efforts to repair the miſeries which Europeans have in part occaſioned, as well as to reſcue from deſtruction of body and ſoul a gentle race of fellow-men, who have, toward our own nation eſpecially, expreſſed the moſt affectionate attachment.

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PRELIMINARY DISCOURSE;

CONTAINING A

GEOGRAPHICAL AND HISTORICAL ACCOUNT

OF THE

ISLANDS WHERE MISSIONARIES HAVE SETTLED,

AND OF OTHERS WITH WHICH THEY ARE CONNECTED.

THE relation which geographical knowledge bears to miſſionary exertion is as obvious as it is important. If ſincere and enlightened Chriſtians had been attentive to the magnitude, the population, and the moral and religious ſtate of the countries which are ſtill deſtitute of the goſpel, it ſeems impoſſible that they ſhould ever have remitted their labours for the converſion of the heathen. A deficiency of information upon theſe intereſting ſubjects is not merely to be lamented as an occaſion of fatal negligence; it is alſo to be guarded againſt as a cauſe of error, and of failure, in the conduct of miſſionary efforts. If theſe are excited only by caſual diſcoveries of the wretched condition in which ſome detached parts of the heathen world exiſt, other nations are liable to be diſregarded, which, in a variety of reſpects, might be preferable objects of evangelical miſſions.

For the reaſons which determined the Miſſionary Society at London to commence its operations with a voyage to the Pacific Ocean, we refer the reader to a well-known Memoir, which was publicly delivered when the Society was formed in September 1795, and is annexed to an impreſſion of the Sermons that were preached on the occaſion. That deciſion having been made, the utmoſt diligence was uſed to collect into a diſtinct and comprehenſive view, the information that was ſcattered through numerous printed volumes, or

was attainable by means of manuſcript and verbal communications, reſpecting thoſe iſlands which it appeared practicable to viſit in the projected voyage. An extenſive compilation of this nature was put into the hands of the miſſionaries; and ſeveral maps were conſtructed, to illuſtrate the geographical details, as well as to aſſiſt the intended navigation; the materials from which theſe were formed having till then remained unconnected, or been exhibited only upon a minute general ſcale.

By an abridgment of the accounts thus compiled, it is attempted, in this preliminary diſcourſe, to gratify perſons who may wiſh for a compendium of the principal information to be derived from former voyages reſpecting the three iſlands to which our miſſionaries have happily gained acceſs. Theſe places are deſcribed in the ſame order in which they were viſited by Captain Wilſon; and to the account of each is ſubjoined a brief deſcription of other iſlands with which a habitual intercourſe is maintained from thence; and to which we may therefore hope the uſefulneſs of our brethren will gradually be extended *. A few general remarks upon the Pacific Ocean, and the countries ſituated within its limits, appear neceſſary both to introduce and to conclude the whole.

This ocean, which covers almoſt half the globe, was unknown to Europeans at the commencement of the ſixteenth century, having been firſt ſeen from the iſthmus that connects the continents called North and South America, on the 25th of September 1513, by a Spaniard named Baſco Nunez de Balboa. Its weſtern boundary had been approached by the Portugueſe only two years earlier, Franciſco Serrano having diſcovered the Molucca iſlands immediately after the conqueſt of Malacca by the celebrated Albuquerque. To

* The general chart of Captain Wilſon's track is neceſſarily upon too ſmall a ſcale to afford a ſuitable repreſentation of theſe iſlands; but they are all delineated, an inch to a degree, in one of the above-mentioned maps, which has been publiſhed for the benefit of the Miſſionary Society, and is ſold by Mr. Faden, Charing Croſs, and Mr. Chapman, Fleet Street, price 10s. 6d. plain, or 15s. coloured.

ſtimulate exertion, and to preclude contention in the rival diſcoverers from Spain and Portugal, Pope Alexander the Sixth conſigned to the dominion of theſe two nations all heathen countries that ſhould be diſcovered by them; and allotted to each one half of the globe, commencing from the weſtern limits of Brazil in South America, of which province the Portugueſe had previouſly obtained poſſeſſion. The imperfection of geographical ſcience at that time left it doubtful to *which* of theſe hemiſpheres the Moluccas belonged; and the precious ſpices peculiar to thoſe ſmall iſlands rendered the deciſion important. To aſcertain this was the purpoſe of the firſt voyage acroſs the Pacific Ocean. It was planned and executed by Hernando de Magalhanes, who had ſerved under Albuquerque at Malacca; but having been ill rewarded by the court of Portugal, he withdrew to Spain, from whence he ſailed with five ſhips under his command on the 21ſt of September 1519. He wintered in South America, and, in the October following, diſcovered the ſtrait which has ſince borne his name. He entered the great South Sea on the 28th of November 1520; and having advanced northward to the tropic of Capricorn, proceeded in a north-weſt courſe with ſuch eaſe and rapidity, that he judged the vaſt ocean he was traverſing worthy to be called the PACIFIC. It is well known, that the prevailing winds between the tropics follow the path of the ſun, where they are not diverted from it by heights of land; and the incomparable breadth of this ocean affords an uninterrupted paſſage to thoſe eaſterly currents of air, which, on account of the advantages that navigators derive from their regularity, are called the trade winds. Magalhanes having croſſed the equator too ſoon to meet with the fertile iſlands of the ſouthern tropic, found no place of refreſhment till the 6th of March 1521, when he diſcovered a range of ſmall iſlands in the longitude of 146 degrees eaſt from Greenwich, and extending from 13 to 20½ degrees of north latitude. He named them Ladrones, on account of the thieviſh diſpoſition of the natives, which has ſince been found univerſal in the Pacific Ocean. Proceeding weſtward

he diſcovered, on the 10th of the ſame month, one of the iſlands which have ſince been called the Philippines. They form the northernmoſt part of the grand archipelago which borders the coaſt of Aſia, extending from 19 degrees north latitude and 122 degrees eaſt longitude, ſouth-weſtward to Malacca, and ſouth-eaſtward to New Guinea. At a ſmall iſland of this group Magalhanes finiſhed his courſe, being killed in an encounter with the natives on the 27th of April. Some of his ſhips afterward reached the Moluccas, the objects of their purſuit; which are ſituated amidſt more extenſive iſlands, in the 1ſt degree of north latitude, and in 127½ degrees eaſt longitude. One ſhip only of the ſquadron, named the Victory, with a crew of no more than thirty perſons, under the command of Sebaſtian Cano, returned by the Eaſt Indies and the Cape of Good Hope to Europe, having accompliſhed the firſt circumnavigation of the world within a period of three years.

Having, by a ſketch of this voyage, paid a tribute to the memory of Magalhanes, who conducted an unequalled enterpriſe with the utmoſt fortitude and ſkill, we can only notice ſucceeding navigators in connexion with the iſlands to be deſcribed. In pointing out the ſituations of theſe, their latitude muſt be underſtood to be ſouthward from the equator, if not otherwiſe expreſſed; and their longitude is reckoned caſtward and weſtward from the obſervatory at Greenwich toward its anti-meridian.

The want of a proper guide for the pronunciation of names uſed by the South-Sea iſlanders, and the diverſity of modes in which they have been ſpelled by writers and compilers of voyages, have long been ſubjects of complaint. The remedy has become difficult in proportion to the extent of the evil. The variety of journals from which extracts are given in the narrative of Captain Wilſon's voyage, has fruſtrated, in a great meaſure, the endeavours that were uſed to adopt an uniform and diſtinct orthography throughout the volume. Whether the attempt made for that purpoſe, in compiling the preſent introductory diſcourſe, is more ſucceſsful, muſt be left to the

deciſion of the reader. His attention is requeſted to the following rules of pronunciation, in which the genius of the language that is common to the places deſcribed, and the eſtabliſhed orthography of thoſe names which have become moſt familiar, have been reciprocally conſulted.

1ſt. When a ſingle vowel forms or cloſes a ſyllable,

a is ſounded as in *father*;
e as in *equal*;
o as in *open*;
u as in *duty*.

2dly. When two vowels come together,

ae has the ſame ſound with the adverb *ay*;
ai is ſounded as in *fail*;
au as in *autumn*;
ei has the ſound of *i* long; for which this improper diphthong has, from the firſt, been ſubſtituted in names that are now become too familiar to be altered, as in *Otaheite*, *Eimeo*, *Huaheine*, &c.
oo is ſounded as in the adverb *too*, for a ſimilar reaſon;
ou as in *our*; and
oe has the ſame ſound with *oy* in Engliſh words, as *joy*, &c.

All other combinations of vowels are to be pronounced, according to the preceding rules, in diſtinct ſyllables.

3dly. When any ſingle vowel is followed, in the ſame ſyllable, by a conſonant, it has its ſhorteſt ſound; as in *matter*, *gift*, *otter*, *upward*.

4thly. Every conſonant, ſingle vowel, or diphthong, uniformly retains a diſtinct and appropriate ſound, ſubject to the preceding rules. The letters *w* and *y* are therefore uſed only as conſonants; *g* is always hard; and *th* is always ſounded as in *think*. The *e* is never mute. Thus *Otaheite* is to be pronounced ſo as to rhyme with the adjective *mighty*.

5thly. That ſyllable on which the ſtrongeſt emphaſis is to be placed is marked as a long ſyllable (ſo *Tongataboo*, *Ohittahoo*) when the words firſt occur; but this diſtinction, agreeably to Rule 4th, indicates no other change in the ſound of the vowels over which it is placed.

It appears neceſſary farther to remark, that, as the diſſertations which form the Appendix of this volume, contain a copious deſcription of the natural and civil ſtate of Otaheite, nothing relative to that iſland is requiſite here, but a hiſtory of tranſactions that occurred previous to the voyage of the Duff. A prior peruſal of the diſſertations will therefore be uſeful to thoſe of our readers who deſire to have in view the circumſtances and eſtabliſhed cuſtoms of the natives, while they purſue the hiſtory. It may alſo aſſiſt to underſtand the brief deſcriptions here given of the other iſlands, in which, to avoid tautology, the points wherein they vary from Otaheite are principally inſiſted on. The conciſeneſs that was indiſpenſable, precluded obſervations which naturally reſult from the various facts that are mentioned in the following account; but we hope that this deficiency will be ſupplied by the reflections of our ſerious readers. From a compariſon between the ſeveral parts of this volume, it will probably be acknowledged, in general, that additional demonſtration is afforded to ſome very important truths: ſuch are—the inſufficiency of every natural enjoyment to eſtabliſh the real welfare of mankind; the tendency of an unreſtrained gratification of appetites and paſſions to produce horrid and deſtructive crimes; the advantages for which the moſt civilized nations are in reality indebted to the goſpel; and the far greater bleſſings that are derived from the ſame ſource by them who enter into the ſpirit and power of chriſtianity.

Hiſtorical Account of Otahēite.

FREQUENT as the intercourſe of Europeans with the natives of this iſland has been for the laſt thirty years, it is uncertain whether any interview between them had occurred at an earlier period. While the identity of various iſlands viſited by modern navigators, with the early diſcoveries of the Spaniards, has been indubitably proved, it is barely probable that Otaheite was ſeen by Pedro Fernandez de Quiros in 1606. He had ſailed with two ſhips from Lima in Peru, to ſearch for a continent, which he ſuppoſed to exiſt in the neighbourhood of ſeveral iſlands that had been diſcovered by him in a voyage performed eleven years before. For this purpoſe he proceeded ſouthward to the 27th degree of latitude; but meeting only with a few low iſlands, he returned into the latitude of his former diſcoveries, and on his way fell in with an iſland, 11th February, which, on account of the curve deſcribed by its ſhores, he named Sagittaria. His ſmaller veſſel anchored in a bay on the ſouth coaſt; but the boats were prevented landing by the ſurf which beat upon the reefs. A young man, named Franciſco Ponce, ſwam with much hazard to a rock, where the iſlanders met and careſſed him; others of the Spaniards, imitating the ſpirited example of Ponce, were equally well received. When they ſwam back to the boats, they were accompanied by ſeveral of the natives, who, after having ſome preſents made to them, returned, well pleaſed, to their comrades on ſhore. The next day the Spaniards, having hauled their boats over the reef, landed, without ſeeing any of the inhabitants; they proceeded through a thick wood (in which they found a morāe, and erected a crucifix) toward a bay upon the oppoſite ſide of the iſland. They could obtain no freſh water in a plain which they ſearched for it; but refreſhed themſelves with the milk of cocoa-nuts, which grew there abundantly. Loaded with this fruit, they returned to the landing-place, in water up to their

knees, along the meadow, over which the tide had flowed; they re-embarked however without difficulty, a paſſage through the reef having been found for the boats; and a very aged woman, whom they had met in the woods, willingly accompanied them to the ſhips, where ſhe was clothed and fed. When ſhe was ſent back to ſhore, ſhe directed the Spaniards to ſome of her countrymen, who were occupied with their canoes. The iſlanders behaved amicably; and ſome of them, with their chief, ventured to go off with ſeveral Spaniards in the boat; but being ſuddenly alarmed, they leaped into the ſea, except the chief, who was detained by force till they reached Quiros's ſhip. They could not perſuade him to go on board; and therefore, having made him ſome preſents, ſent back the boat with him. The few Spaniards who remained on ſhore had been ſurrounded, and threatened, by more than a hundred of the natives, armed with ſpears and clubs. Upon the ſafe return of the chief, a perfect reconciliation took place; and they parted very amicably, the natives proceeding toward a ſmall iſlet. They are deſcribed as of a mulatto colour, well made, and deſtitute of clothing, except the women, who were covered from the waiſt downward with cloth made of bark.

Quiros coaſted this iſland to the north-weſt the following day, and at noon obſerved the latitude to be 17° 40′. This coincides with the weſtern ſide of Otaheite; but the ſilence of Quiros reſpecting the iſland of Eimēo, which would have been in ſight from thence, is perfectly unaccountable, and involves the identity of Otaheite with the Sagittaria of Quiros in much doubt. On the other hand, the place where the Spaniards landed, agrees very well with the iſthmus by which the two peninſulas of Otaheite are connected. The preceding account will enable our readers to form their own ſentiments upon a ſubject of which different judgments have been adopted by reſpectable geographers.

Captain Wallis, in his Majeſty's ſhip Dolphin, diſcovered Otaheite on the 19th of June 1767. The veſſel being cloſe to the ſouth-eaſt end of the iſland, was ſurrounded by a great number of canoes, with

more than eight hundred people on board: they, in general, behaved amicably, excepting that they ſtole every thing they could ſeize. Theſe practices brought on a ſlight ſkirmiſh, but peace was ſoon apparently eſtabliſhed. Captain Wallis ſucceeded in getting to windward of the iſland during the night, and the next day ſailed along the eaſtern coaſt. On the following he anchored near the north-eaſtern ſhore; and his boats being employed in ſounding, were attacked by the iſlanders, one of whom was killed, and another wounded in the conteſt. Traffic was notwithſtanding ſpeedily reſtored. The native women uſed the moſt ſhameleſs enticements to induce the ſailors to land, but they had the precaution not to quit their boats; and ſome ſmall caſks, which they entruſted to the iſlanders to procure freſh water, were ſtolen by them.

Captain Wallis having weighed anchor on the 23d, diſcovered the bay which is formed by the coaſt of Mattavāe, the northernmoſt diſtrict of the iſland. Having doubled its north-eaſtern cape, ſince called Point Venus, the Dolphin ſtruck upon a coral rock which is detached from the reef that borders the coaſt. The ſhip remained immoveable almoſt an hour, and was then unexpectedly relieved by a breeze which ſprung up from the ſhore. The natives, in many hundred canoes, waited around to ſee the event, which was likely to have been attended with the entire deſtruction of the crew. They anchored, however, ſoon afterward in the bay, and the veſſel was found to have received little damage. The following day, while warping nearer to the ſhore, they were attacked by a multitude of large canoes, and ſhowers of heavy ſtones were poured in every direction upon the ſhip. The iſlanders renewed the aſſault, even when they had been repulſed by the great guns; but after repeated experience of their deſtructive effects, they diſperſed, and fled to the mountains.

The ſhip having been moored abreaſt of the river of Mattavāe, Lieutenant Furneaux landed, and without oppoſition erected a Britiſh pendant on the ſhore, and formally took poſſeſſion of the iſland in the name of his own ſovereign. This is a ceremony which has

been continued from the period when it was ſuppoſed that the pope had a right to diſpoſe of all countries inhabited by heathens. Whatever idea the iſlanders formed of this tranſaction, they did not ſuffer the flag to remain till the following day. Oāmmo, who at that time governed the larger peninſula of Otaheite in behalf of his ſon Temārre, cauſed it to be taken away during the night; and it was uſed long after as a kind of dreſs which conſtitutes the badge of royalty. The next morning a party of ſailors were compelled by the natives to retire from the river, to which they had been ſent for freſh water; but the crowd being diſperſed by the ſhip's guns, and many of their canoes being demoliſhed by way of puniſhment, they gave up their attempts at reſiſtance, and from that time became peaceable and docile. Oāmmo retired from the ſcene, probably leſt the Engliſh ſhould revenge upon his perſon the aſſaults they had ſuſtained. His conſort Oberēa (or Poorēa) had been ſeparated from him after the birth of Temārre, apparently on account of her reluctance to deſtroy the child. Her authority was not diminiſhed by their ſeparation, and ſhe exerciſed it in affording the moſt hoſpitable reception to Captain Wallis and his people, many of whom were much reduced by illneſs. Theſe were ſtationed on ſhore, and a regular traffic was eſtabliſhed for freſh proviſions. It was, however, ſoon interrupted, and great inconvenience produced, by the licentious intercourſe of the crew with the female iſlanders. This was unlikely to be checked by Oberēa, whoſe character for ſenſuality exceeded even the uſual ſtandard at Otaheite. At this time ſhe cohabited with Toopāea, who had fled from his native place, Ulietēa, and had been appointed chief prieſt at this iſland. He excelled all the South-Sea iſlanders that have been known, for information and ſagacity; and diſtinguiſhed himſelf very early by his inquiſitive diſpoſition, and his aptneſs to imitate the manners of the Engliſh. An elderly man, of inferior rank, named Owhāu, likewiſe rendered himſelf remarkable and uſeful, by his friendly attention to the navigators, and the prudence with which he negotiated between them and his countrymen. Under his guidance

Mr. Gore made ſome progreſs into the interior of the iſland; and when proviſions became ſcarce at Mattavae, Owhāu procured them from other diſtricts. Ample ſupplies having been obtained, and the health of the ſhip's company being re-eſtabliſhed, Captain Wallis ſailed on the 27th of July. He requited the hoſpitality of Oberea with a variety of preſents; among which were turkies, a gander and gooſe, and a cat; with many iron utenſils, which the natives were eager to obtain, having learned the uſe of them from a neighbouring low iſland, named Tappoohōe, where a Dutch ſhip, belonging to Roggewein's ſquadron, had been wrecked forty-five years before.

Early in April 1768, Otaheite was again viſited by Europeans. M. de Bougainville, in the Boudeuſe frigate, accompanied by a ſtore-ſhip, coaſted this iſland to the eaſtward, as Wallis had done; but was deterred from doubling Point Venus, by the appearance of the reef which encloſes it. A timid caution, which moſt of the French navigators have betrayed when at ſea, expoſed M. de Bougainville to the inconvenience of anchoring within a reef on the windward ſide of the iſland. He was amicably received by Orētte, chief of Hedēa, the diſtrict where the ſhips were moored. This perſon's brother, Outōoroo, attached himſelf to the commander immediately upon his arrival, and afterward accompanied him to France. The father of theſe young men, Owahōu, and ſome other principal people of the diſtrict, objected, however, to the ſick perſons being landed from the ſhips, till an aſſurance was given that they would not remain many days.

M. de Bougainville was ſoon viſited by Tootahā, youngeſt brother of Oāmmo, who preſided over the weſternmoſt diſtricts of the iſland. He was accompanied by ſeveral others of the royal family, whoſe ſuperior ſtature diſtinguiſhed them from the reſt of the company. It does not appear that Oammo, or Oberea, whoſe uſual reſidence was at the ſouthernmoſt part of the larger peninſula, viſited Hedēa during the ſtay of the French, which laſted only eight days. It was apparently rendered the more pacific, in conſequence of the experience the iſlanders had derived from Captain Wallis's viſit, whom they ſup-

poſed to have come from the ſame country as M. de Bougainville. They ſupplied abundance of proviſions, and willingly aſſiſted the working parties from the ſhips, but availed themſelves of every opportunity to pilfer. Senſuality ſeems to have been practiſed with ſtill greater indecency than before, and ſeveral murders were privately committed by the French ſailors, notwithſtanding the hoſpitality with which they were entertained. A woman who had ſailed from France with the crew, diſguiſed in man's apparel, was detected by the natives upon her landing. Accuſtomed to ſee the ſexes clothed alike, they immediately perceived the difference of her ſhape; but they conceived mean ideas of European beauty from her countenance.

The French veſſels ſailed 14th April, after the loſs of ſeveral anchors, their cables having been cut aſunder by the coral rock. Within a few weeks afterwards M. de Bougainville found that ſeveral people on board, and Outōoroo himſelf, were infected with the venereal diſeaſe. Captain Wallis ſeems to have been peculiarly attentive to the ſtate of his ſhip's company, and poſitively aſſerts that they were entirely free from every ſymptom of this diſorder ſix months before, and ſtill longer after their viſit at Otaheite. The accounts of the iſlanders reſpecting their previous knowledge of the complaint are confuſed and contradictory. The preſent exiſtence, and the general prevalence of the evil, is but too obvious; and it concurs with other dreadful effects of ſenſuality, to threaten the entire depopulation of this beautiful iſland, if it be not ſeaſonably averted by the happy influence of the goſpel.

Subſequent to M. de Bougainville's departure, a revolution occurred in the government of Otaheite, the effects of which proved to be permanent and important. The whole iſland at that time acknowledged the ſovereignty of Temārre. The ſmaller peninſula, called Teiarrabōo, was governed by an elderly man named Waheadōoa, diſtantly related to the king. The larger peninſula has uſually been diſtributed into three principal governments, each of which included ſeveral ſubordinate diſtricts: they were then ſubject to three brothers, Oammo,

Tootahā, and Hāppae; the latter preſiding over the northern and eaſtern diſtricts, which are collectively named Tepirreonōo. Tootahā, who poſſeſſed conſiderable talents, and was actuated by a reſtleſs ambition, conſpired with Waheadōoa to wreſt the government of the iſland from Oammo and Oberea; and to transfer the royal dignity from their ſon to Otōo, the ſon of Hāppae, during whoſe minority the conduct of public affairs was to be committed to Tootahā. This plot could not elude the penetration of Toopāea; and he uſed all his intereſt with Oberea to fruſtrate it in time, by putting Tootaha to death. He did not, however, prevail with her to conſent to ſo violent a meaſure; and when he found the exploſion ready to burſt, he fled to the interior mountains for his perſonal ſafety. Waheadooa, ſtimulated by the deſire of becoming wholly independent of the larger peninſula, paſſed the iſthmus with his army, and defeated that which Oammo had collected to oppoſe him. Tootaha, at the ſame time, with the forces of Attahōoroo and Tettahā, attacked from the weſtward the diſtrict of Papparā, Oammo's reſidence; and carried off, from the great morae at that place to another in Attahooroo, the peculiar enſigns of the regal and ſacerdotal offices. The grand ceremonies which are attended with human ſacrifices, were therefore performed at the morae of Attahooroo for thirteen years after that event. This diſtrict being one of the largeſt and moſt fertile in the iſland, and conſtantly gaining ſtrength by affording protection to fugitives from other quarters, was too powerful to be ſpeedily diſpoſſeſſed of its acquiſitions. Tootaha had eſtabliſhed himſelf in the regency, and reſided at Opārre, the hereditary diſtrict of the new ſovereign Otoo, when Lieutenant Cook, in the Endeavour, anchored in the adjacent bay of Mattavae, 12th April 1769. His objects were to obſerve the approaching tranſit of the planet Venus over the diſk of the ſun, and to renew the ſearch which Quiros had ſet on foot in the laſt century, for a continent ſuppoſed to exiſt in the ſouthern part of the Pacific Ocean.

The Endeavour was immediately viſited by crowds of the natives, among whom Owhau was recogniſed by Mr. Gore and others who had

ſailed with Wallis. His aſſiſtance was again found uſeful in the traffic which commenced, under proper regulations, with his countrymen; and in appeaſing their reſentment, when it was excited by the death of one of them, too haſtily inflicted in conſequence of their thefts. A ſmall fort was erected near the northernmoſt point of the iſland, which now received the name of Point Venus, on account of the obſervations that were made upon that planet the 3d of June. At the ſame time a party was ſent to the neighbouring iſland of Eimēo, to obſerve the tranſit from thence. Lieutenant Cook afterwards made a ſurvey of Otaheite, in which he was accompanied by Mr. (now Sir Joſeph) Banks, who had ſailed in the Endeavour with a view to the advancement of natural hiſtory. They met with Waheadooa and his ſon, then about thirteen years of age, at Teiarraboo, and found that peninſula in a flouriſhing condition. Its inhabitants boaſted of their military proweſs and ſucceſs; of which they poſſeſſed many trophies, and among others, the turkey-cock and the gooſe which Captain Wallis had given to Oberea. The Engliſh were every where hoſpitably treated, excepting the depredations which they ſuffered from the thieviſh genius of the natives. The ſame lewdneſs was perpetrated as on former occaſions; and, to avoid loathſome repetitions, we ſhall generally omit to mention it in future. Theſe practices at times interrupted the harmony which uſually ſubſiſted between the navigators and the iſlanders; but it was almoſt wholly deſtroyed previous to their ſeparation. Two marines having deſerted from the ſhip, Cook ventured to confine Tootaha and ſeveral other principal perſons till the deſerters ſhould be brought back. The natives by way of retaliation ſeized upon ſome Engliſhmen; but being ordered by Tootaha to ſurrender them and the deſerters to the commander, he in return releaſed his royal captives, and their friendſhip was apparently renewed. Among the principal acquaintance formed by the Engliſh in this voyage, beſide thoſe already mentioned, were Potātto, a chief of Attahooroo, and Tooboorāe Tamāede of Mattavae; both of whom were detected in thefts, although among the moſt reſpectable

perſons in the iſland. Toopāea, having loſt his influence by the revolution, and being deſerted by Oberea for a younger gallant, left Otaheite in the Endeavour, 12th July, and died at Batavia, on the paſſage of the ſhip to Europe.

Tootaha had obtained a great quantity of curious and uſeful articles from his European gueſts, and he availed himſelf of theſe acquiſitions to increaſe his influence over the chiefs of the larger peninſula. He ſucceeded in perſuading them to unite their forces againſt Teiarraboo, which he wiſhed to reduce to its former ſtate of ſubjection. Waheadooa, who ſought only to enjoy peaceably the independence he had eſtabliſhed, pleaded the ſervices he had rendered to Tootaha, as an argument to divert him from his hoſtile deſigns, which Waheadooa had learned, and was prepared to reſiſt. The military pride and ambition of the regent urged him to perſiſt in his attempt; and, having equipped a fleet of war canoes, he ſailed toward the ſmaller peninſula, and engaged the naval force of Waheadooa, with nearly equal loſs on each ſide. Tootaha retired, with a determination to try his ſucceſs by land. His brother Hāppae diſapproved of this meaſure, and remained at Opārre; but Tootaha obliged Otoo, who always diſliked fighting, to accompany the army. It engaged that of Waheadooa at the iſthmus, and was totally routed: Tootaha and Tooboorae Tamaede were killed on the ſpot; Orette and many others ſeverely wounded; and Otoo eſcaped, with a few of his friends, to the ſummits of the mountains, where his father and family had taken refuge upon being informed of the defeat. Waheadooa marched directly to Mattavae and Oparre, laying waſte all the country, as is uſual in their wars; but he ſent reaſonable propoſals of peace to Happae and Otoo, who readily accepted them. The latter, having then arrived at maturity, aſſumed the adminiſtration of the government, with the aſſiſtance of his father's advice. He had two ſiſters, one of whom remained unmarried, and being older than he, might have put in a prior claim to the ſovereignty, but ſhe waved her right in his favour. Of three brothers, the eldeſt was ten years younger than Otoo; he was then a very

active and intelligent boy, and has ſince become well known under the name of Orapēia: the next brother, Weidōoa, was ſix years younger than he: the youngeſt, Teppahōo, then an infant, has ever ſince remained in obſcurity, on account of his deficiency of intellect.

Waheadooa did not long ſurvive his triumphs; and his name and government devolved without oppoſition upon his ſon. A Spaniſh veſſel, ſaid to have been commanded by Don Juan de Langara, viſited Teiarraboo about March 1773. She remained ten days at anchor in a harbour formed by reefs, at the ſouth-eaſt end of the iſland, and called by the natives Owhae-oorōoa. Four of the ſhip's company were publicly executed there; and a fifth eſcaped the ſame fate by flight. He was the firſt European who became a reſident at Otaheite, and was kindly treated by the natives, to whoſe manners he entirely conformed. Young Waheadōoa made him one of his principal companions and counſellors.

Captain Cook viſited this iſland the following Auguſt, in the Reſolution, accompanied by Captain Furneaux in the Adventure. Theſe veſſels were in much danger near the place where the Spaniards had anchored, the Reſolution ſtriking repeatedly on the adjacent reef. On the 17th of Auguſt they anchored in a bay on the northern coaſt of Teiarraboo, called Oweitapēha. The Engliſh were diſappointed of obtaining proviſions, as was ſaid, by the influence of the young chief's Spaniſh adviſer, who carefully avoided intercourſe with them. They gained intelligence from an iſlander named Tooahōu, who had attended Cook in part of his ſurvey during the former viſit. The map of Otaheite, which had then been engraved, being ſhewn to this man, he readily comprehended it, and pointed out by name the diſtricts that were marked upon it. It may be proper here to obſerve, that the number and the names of theſe diviſions vary at different periods; a diſtrict being ſometimes ſubdivided into ſeveral by the chiefs, in order to diſtribute the land among their friends.

Waheadooa did not viſit his acquaintance, Captain Cook, till the 23d, and the latter ſailed the following day from Oweitapeha; but

left behind Lieutenant Pickerſgill to purchaſe hogs, which the natives were permitted to bring when almoſt too late. The young chief diſcovered ſome ingenuity mingled with boyiſh weakneſs, and preſided at the market with great propriety. Mr. Pickerſgill proceeded from thence in a boat to Hedēa, where he was kindly entertained by Orette, and his brother Taroore. Neither of them made any inquiry after Outōoroo, although they ſuppoſed him to have gone with M. de Bougainville to the ſame country from whence Cook came. Toopāea alſo ſeemed to be nearly forgotten; but Sir Joſeph Banks, and others of the Engliſh, who had been moſt converſant with the iſlanders, were every where inquired after. The boat rejoined the ſhips at Hedea, and they proceeded to Mattavae, where they anchored 25th Auguſt.

Otoo, who was on the ſhore ſurrounded by a multitude gazing at the ſhips, did not wait to receive the Engliſh, but hurried in terror over the hill which divides Mattavae from Opārre, where he reſided. Cook viſited him there the next day, and with difficulty prevailed upon him to venture on board the ſhips on the following. Theſe diſtricts had not recovered from the effects of the war with Teiarraboo, and proviſions were ſcarce. Potatto in ſome meaſure ſupplied the deficiency from Attahooroo. Otoo expreſſed much regret at the departure of the veſſels, which occurred 1ſt September.

Captain Cook reviſited Mattavae 22d April 1774, having in the mean time repeatedly entered the antarctic circle in the fruitleſs ſearch after a ſouthern continent, which was the principal object of this voyage. On his laſt departure from Otaheite, he had been accompanied from the Society Iſlands, by a young man of rank and ſome abilities, named Hēte-hēte. By his advice, red feathers had been procured at the Friendly Iſlands; and they were found to be the moſt valuable article of trade at Otaheite. The northern diſtricts had alſo recovered their uſual proſperity ſince the former viſit of the Reſolution, and at this time ſupplied abundantly the wants of the navigators. They found much relief from bilious complaints by the

uſe of the evē fruit, which, from its external appearance, has been always called an apple, although it has a ſtone reſembling that of a peach. During the ſtay of Captain Cook, which was prolonged in order to repair his ſhip, a fleet of large war canoes aſſembled in the bay, for the purpoſe of attacking the neighbouring iſland of Eimēo. The chief of that country, Motooāro, had married a ſiſter of Otoo, and being expelled by his uncle Mahēine, he had taken refuge with his brother-in-law. The weſtern diſtricts having united with thoſe of Tepirreonoo to maintain the cauſe of Motooaro, Towhā, who was then chief of Tettahā, was appointed to the command of the combined fleet. He poſſeſſed great courage and talents, was advanced in years, and was highly reſpected. His diſtrict furniſhed forty-four large canoes toward the fleet; that of Attahooroo one hundred and ſixty; and Mattavae, probably in conſequence of its late devaſtation, only ten. Teiarraboo alſo was expected to ſend a quota for this expedition; yet both Otoo and Towha, although jealous of each other, entreated Cook to aſſiſt them in attacking that peninſula. The number of ſmall canoes employed to tranſport proviſions, and deſigned to bring back the bodies of thoſe who might be killed, equalled that of the larger canoes employed in fighting. From the multitude of people embarked in this fleet, Captain Cook computed that the whole iſland might contain more than two hundred thouſand inhabitants. Subſequent navigators have even exceeded this calculation; but it appears that at preſent there is not a tenth part of that number of people in Otaheite. Unlimited ſenſuality, with the general contamination, and infant murders, attendant upon it, have, without doubt, dreadfully diminiſhed the population.

Amidſt the confuſion occaſioned by ſo great a concourſe of the natives, ſome daring thefts were committed; and the ſeverity which was conſequently exerciſed, alarmed the timidity of Otoo. One of his elder relations, named Te, became uſeful as a meſſenger and mediator between the young king and his formidable gueſts. Oammo and Oberea viſited them from Papparā; and the latter, though greatly

declined in dignity, and advancing in years, diſcovered no abatement of lewdneſs. The iſlanders exhibited a mock ſea-fight, and the Engliſh ſome fireworks, for their mutual entertainment; and they parted very amicably on the 14th of May. Hēte-hēte, who had connected himſelf with a family at Mattavae, took a paſſage in the ſhip to ſee his friends at Ulietēa. Of various animals which had been left at Otaheite by the Reſolution nine months before, the only ſpecies likely to multiply were goats and cats. The expedition to Eimēo proved ſucceſsful in reſtoring Motooaro to a temporary poſſeſſion of the ſovereignty of that iſland.

Teiarraboo was ſhortly after reviſited by the Spaniards, in two ſhips from Lima, which anchored in Oweitapēha bay. The commander died there, and was buried on ſhore, near a croſs which they had erected, and inſcribed with, "*Chriſtus vincit*," and "*Carolus* 3. "*imperat*. 1774." They alſo conſtructed, of materials which they had brought for the purpoſe from Peru, a wooden houſe, conſiſting of two apartments, with loop-holes in the walls, which admitted air, and might be uſed for defence with muſquetry. Two prieſts, with an attendant upon each, remained at this habitation when the ſhips departed, and were peacefully and reſpectfully treated by the natives; but it does not appear that they had much converſation with them. One of their attendants, however, frequently travelled in the iſland, and became familiar with the language of the inhabitants. He told them many ſlanderous ſtories of the Engliſh, and aſſured them that his countrymen had fallen in with Cook's veſſel and deſtroyed it, with the whole crew.

Four of the iſlanders had ſailed in the Spaniſh ſhips to Lima, and two of them died there. The ſurvivors were brought back by the ſame veſſels ten months afterward, and the prieſts and their attendants were taken away. A bull and a ram, with ſome goats, dogs, and Spaniſh ſwine, were landed; and the houſe and croſs were left ſtanding, and carefully preſerved by the natives. Thoſe who had viſited Peru returned wholly to their former courſe of life: one of them

retained ſome common Spaniſh phraſes; the other had the appearance of being deranged in mind.

Captain Cook once more reviſited Otaheite in the Reſolution, accompanied by Captain Clerke in the Diſcovery, on their way to the north-weſt coaſt of America, in 1777. They anchored at Oweitapēha on the 13th of Auguſt, and found Teiarraboo at that time ſubject to a boy twelve years old, brother to the former Waheadooa, who had died almoſt two years before.

When the Reſolution and Adventure left Otaheite in 1773, a native of the neighbouring iſland Huahēine, named Omāe, had accompanied Captain Furneaux from the latter place, and proceeded to England in the Adventure, after parting with the Reſolution. He returned from thence with Captain Cook on his third voyage. This young man was not of the higher rank among his countrymen, nor were his talents of a ſuperior caſt. In England great attention was paid to him by ſome of the nobility, but it was chiefly directed to his amuſement, and tended rather to augment than to diminiſh his habitual profligacy. One friend of human kind, Mr. Granville Sharp, took great pains to inſtruct him in reading and writing, and to impreſs his mind with ideas of morality and religion. Omāe was ſuſceptible of conviction by familiar arguments on the latter ſubjects, and had made ſuch progreſs by application to the former, that he wrote from the Cape of Good Hope a letter to Dr. Solander (who had accompanied Sir Joſeph Banks in 1769) in Otaheitean words expreſſed by Engliſh characters. Having viſited the Friendly Iſlands previouſly to his arrival at Otaheite, he had procured a garment richly adorned with red and yellow feathers, which he deſigned to preſent to Otoo. This he delivered to young Waheadooa, requeſting him to tranſmit it to Otoo, in the hope of ingratiating himſelf at once with both of the ſovereigns in the iſland where he intended to ſettle. The prize was, however, too valuable to paſs through the hands of the young chief, who deemed a very ſmall part of the feathers ſufficient to be ſent to the monarch of the larger peninſula.

The ſhips proceeded to Mattavae, and anchored there on the 24th of Auguſt; a friendly interview immediately took place with Otoo and his family, which remained in the ſame ſtate as formerly. Captain Cook delivered into his charge an Engliſh bull, three cows, a horſe, a mare, and ſome ſheep, which had been conveyed from England with very great trouble, in the hope of rendering eſſential ſervice to theſe hoſpitable iſlanders. The Spaniſh bull had been tranſported from Teiarraboo to Mattavae on the way to Bolabola; the ſovereign of that iſland having ſent an emiſſary, who pretended to inſpiration, to procure the bull from Waheadooa. Captain Cook arriving in time to ſtop its progreſs, committed this animal alſo, which was of a capital breed, to the cuſtody of Otoo. Various domeſtic fowls were likewiſe left with him, and garden-ſeeds planted in ſome ground cleared for the purpoſe. Otoo had beſides in his poſſeſſion the gander that had been given ten years before by Captain Wallis to Oberea. This lady had died ſince the former viſits of the Reſolution. The body of Te, the king's uncle, and miniſter of ſtate, who had then been dead four months, was ſtill preſerved from putrefaction. Hēte-hēte had arrived at Mattavae but a ſhort time before his Engliſh friends, to whom he ſhewed an unabated attachment; but he declined the uſe of ſome clothing which they had brought out as a preſent to him. Omae having acted as imprudently in the diſpoſal of his property at this place as at Teiarraboo, the deſign of eſtabliſhing him at Otaheite was relinquiſhed.

Intelligence being received from Eimeo, that Mahēine had again revolted from Motooaro, and had obliged him to take refuge in the mountains, Otoo earneſtly entreated Captain Cook to take an active part in the quarrel, but he prudently declined to interfere. Human ſacrifices were offered at Attahooroo to inſure ſucceſs to the expedition, and Towha and Potatto again conducted the fleet belonging to their diſtricts to attack Maheine. They found him, however, ſo well prepared to receive them, that, after repeatedly applying to Otoo for reinforcements, without procuring any, they concluded a peace on

terms which were advantageous to the revolters. There had been a great diverſity of ſentiments among the chiefs on the ſubject of this expedition, and the blame of its unfavourable iſſue was imputed by ſome to the haſtineſs of Towha, and by others to Otoo's delay in augmenting the fleet. The jealouſy which had always ſubſiſted between theſe great men was excited to ſuch a degree, that Towha vowed revenge againſt Otoo, and was only prevented from executing it by the menaces of Captain Cook. The latter quitted Mattavae on the 29th of September 1777, and for the firſt time viſited Eimeo. Some thefts which the natives of that iſland committed, were puniſhed by him with unprecedented ſeverity. He returned no more, being killed at the Sandwich Iſlands on the 16th of February 1779.

Previous to that event Otoo eſpouſed Iddēa, the elder ſiſter of Motooaro, with whom he thus became doubly connected by marriage. The firſt child ſhe bore to him was immediately ſuffocated, that they might preſerve their rank in the arreoe ſociety; but a ſecond being born was preſerved, and in conſequence the title and ſovereign dignity of Otoo immediately devolved upon his infant ſon. The father retained his former power as regent, and in the conduct of it he was greatly aſſiſted by his intelligent and active conſort. He has ſince been called by various names ſucceſſively; but, to avoid confuſion, we ſhall only uſe that of Pomārre, by which he has been known during the laſt ſix years.

Towha ſeems to have ſuppreſſed his reſentment till the uſual length of time between Captain Cook's viſits at Otaheite had elapſed; he then united the forces of Tettaha and Attahooroo with Maheine againſt thoſe of Oparre and the eaſtern diſtricts. The conteſt was frequently renewed, and uſually terminated to the advantage of Towha. Pomārre's war canoes being nearly deſtroyed, his adverſaries purſued their ſucceſs by land, and laid waſte Oparre and Mattavae. They at length ſuffered a ſevere check by the death of Maheine, who was killed in battle by the hand of Weidōoa, Pomarre's younger brother. This cataſtrophe appears to have prevented the renewal of hoſtilities

at Otaheite; but the party of Motooaro was not powerful enough to eſtabliſh him as the ſucceſſor of Maheine, whoſe adopted ſon, Tareamoodōa, obtained at his death the ſovereignty of Eimeo. During theſe incurſions moſt of the cattle that had been left at Oparre, and had increaſed there, were deſtroyed; the reſt, conſiſting of ſeveral cows and a diſabled bull, were carried in triumph to Eimeo, and preſerved there.

Eleven years had nearly paſſed without any intercourſe between Europe and Otaheite; every inſtrument of iron had been expended; and the loathſome diſeaſe, which, if not derived from Europeans, had certainly been increaſed by their licentious conduct, had made dreadful havock among the iſlanders of both ſexes. At that late period an Engliſh veſſel arrived at Otaheite, ſeemingly with as little of deſign on the one part, as of expectation on the other. A ſhip called the Lady Penrhyn, on board of which was Lieutenant Watts, who had ſailed with Cook, was employed in tranſporting convicts to Port Jackſon, at the firſt formation of the ſettlement in New South Wales. Being bound from thence to China for a cargo homeward, ſhe took a courſe far to the eaſtward; and as the crew was extremely reduced by ſcurvy, it was determined to ſtop at Otaheite for refreſhments. Upon anchoring at Mattavae on the 10th of July 1788, Lieutenant Watts was immediately recogniſed by Moānna, an elderly chief of that diſtrict. Pomārre, who no longer reſided in that neighbourhood, arrived four days afterward, probably from Teiarraboo, bringing with him a portrait of Captain Cook, which Mr. Webber had painted at his requeſt during the laſt voyage. Veracity having been thought needleſs by Europeans in their tranſactions with the iſlanders, it was judged proper at that time to conceal the death of Captain Cook, and to make preſents in his name to Pomārre. This idle deception proved afterward highly detrimental.

Iron utenſils were ſought by the iſlanders with the utmoſt avidity; while ſome red feathers, which had been brought from Port Jackſon,

bore no price with them. The ring of an anchor, which M. de Bougainville had loſt ten years before at Hedēa, was produced by Pomarre, who requeſted to have it forged into ſmall adzes. The utmoſt abundance of animal and vegetable food was ſupplied in exchange for European articles; and beſides the original productions of the iſland, pumpkins and capſicums, cats and goats, were offered for ſale. It was obſerved, that the women of the higher claſs were more cautious than formerly of promiſcuous intercourſe, probably in conſequence of what they had ſuffered from diſeaſe. Pomarre was importunate with Mr. Watts to aſſiſt him in puniſhing and ſubduing the people of Eimeo. He complained greatly of the long abſence of the Engliſh, and of the ſhortneſs of their preſent ſtay, which was only for a fortnight. Hēte-hēte, who was at Mattavae, begged to be taken to Ulietēa; but Pomarre being unwilling to part with him, he was obliged to remain.

An event approached which iſſued in an important change of the condition of Otaheite. The information which had been received by the former voyages of the great utility of the bread-fruit, induced the merchants and planters of the Britiſh Weſt Indian iſlands to requeſt that means might be uſed to tranſplant it thither. For this benevolent purpoſe a ſhip was commiſſioned by his Majeſty, which was named the Bounty; and Lieutenant Bligh, who had ſailed as maſter with Captain Cook, was appointed to conduct her to Otaheite, where the plants might be moſt eaſily and abundantly procured. He arrived at Mattavae on the 26th of October 1788, hardly more than three months after Lieutenant Watts's departure. Happae and Orapeia were found there, and the latter was peculiarly anxious to prevent his countrymen from practiſing their uſual thefts. The frame of Captain Cook's picture, which had ſuffered ſome damage by its removals, was brought to be mended; and on the 28th Pomarre arrived with Iddea from a diſtrict of Teiarraboo, where he had taken up his reſidence. Weidooa, who had gained great credit by his proweſs in battle, but was exceſſively addicted to the intoxicating

liquor of the ava root, and a chief of Mattavae, named Poēno, were generally of the viſiting parties. A garden was planted near the houſes belonging to the latter and to Moanna. Potatto and Orette, and his kinſmen, renewed their friendſhip with the Engliſh. The young ſovereign, who was about ſix years old, was only to be accoſted from the oppoſite ſide of a river at Oparre. The Engliſh were required to make their ſhoulders bare when in his preſence; but they compromiſed this ceremony by uncovering their heads. He was accompanied by a younger brother and a ſiſter, beſide whom Iddea had alſo a female infant by Pomarre; yet ſhe cohabited openly at that time with one of his ſervants, and has done ſo ever ſince. Teppahōo, an uncle of Pomarre, had deſtroyed eight children, in order to preſerve his rank as an arreoe. He reſided at Tettaha as chief of that diſtrict, Towha being dead. The wife of the latter, Wanno-ōora ſurvived him, and was much reſpected.

Lieutenant Bligh having made very handſome preſents from the king of Great-Britain to Pomarre, informed him that the moſt acceptable return would be a large quantity of the young bread-fruit plants, and that he would oblige him by carrying them in his cabin for King George; which was immediately conſented to. Pomarre expreſſed little concern about the loſs of the cattle, but much deſire to be revenged upon the people of Eimeo; and he was gratified with two muſkets, a pair of piſtols, and a conſiderable ſtock of ammunition. He had not ſufficient fortitude to uſe theſe articles himſelf: but Hete-hete, who remained with him, was a good markſman; and although it is not cuſtomary for the females of Otaheite to go to battle, Iddea, whoſe perſonal ſtrength and courage were unuſually great, had learned to uſe a muſket with ſome dexterity.

Oberrerōa, the mother of Pomarre, came from the ſmall iſlands of Tethurōa, and viſited the Bounty with difficulty, being old and corpulent. She ſeems to have been a native of Ulietea, from whence ſome of her relations, who were chiefs in that iſland, came to Mattavae at this time. One of them brought an ewe, which Captain

Cook had left at Ulietea, and which was then almoſt deſtroyed by the mange. Another, who was at that time called Tootahā, ſeems to be the ſame perſon ſince known by the name of Manne-mānne, the brother of Oberreroa, and heir apparent to the ſovereignty of Ulietea and Otahā, but by office a prieſt. Beſide the ſheep, which ſhortly died, a bull was procured from Hedea, and a cow from Tettaha; and both were committed to the charge of Pomarre, from whom the former had been obtained by a perſon pretending to be inſpired.

On Chriſtmas-day the Bounty was removed to a reef harbour on the coaſt of Oparre, the bay of Mattavae having become dangerous through the variable and violent winds which are common at that ſeaſon. Nearly eight hundred pots of bread-fruit plants were then taken on board, and upwards of one thouſand plants were afterward added, together with ſome of the evē, ehēya, rātta, orāya, tou, and mātte trees; and the te, yāppe, and pēa roots. The length of time employed in collecting theſe, was attended with the deſertion of ſeveral among the ſeamen, who were purſued to Tethuroa by Orapeia, and at length were ſeized at Tettaha. The ſhip's cable was cut nearly through, evidently with the deſign of letting the ſhip drive on ſhore in tempeſtuous weather. This is ſaid to have been done by Weidooa, on account of an officer to whom he was attached, and who had been put in confinement on board. The thefts of the inhabitants likewiſe increaſed with the delay, but the chiefs exerted themſelves to bring them to puniſhment. Some maize had been planted ſince the arrival of the Bounty, which ripened before ſhe ſailed. Captain Cook's picture, which had, by Pomarre's requeſt, been kept on board the ſhip, was then delivered again to him, with the date of the ſhip's arrival and departure recorded upon the back of the picture, which has ever ſince been practiſed by commanders of Engliſh men of war. The Bounty was unmoored the 4th of April 1789, having remained at Otaheite more than five months.

The ſituation of Pomarre was evidently at that time neither comfortable nor ſecure. He earneſtly deſired Captain Bligh to take himſelf

and Iddea to Britain. Hete-hete equally wiſhed to go in the ſhip. A coolneſs then ſubſiſted between Pomarre and Orapeia, which was ſuppoſed to have ariſen from a diſagreement of their wives. Shortly after the departure of the ſhip a revolution took place at Eimeo, by which Motooaro's authority was eſtabliſhed. Tareamoodōa took refuge in Attahooroo, and was afterward entertained by Temarre at Papparā, where he remained in a private ſtation.

The Bounty returned to Mattavae on the 6th of June, having in the mean time been ſeized by twenty-five of the crew, who had mutinied, and turned adrift Lieutenant Bligh, and eighteen officers and ſeamen, in the launch belonging to the ſhip. Fletcher Chriſtian, the maſter's mate, a young man of reſpectable connexions and good talents, was choſen to command the mutineers. He had perſuaded them to go to Toobōuae, a ſmall iſland ninety leagues to the ſouthward of Otaheite; preferring it to the latter, as being leſs expoſed to viſits from Europeans. Having found Toobouae deſtitute of animal proviſions, he brought the ſhip again to Otaheite, to procure ſome ſtock for the ſettlement which he intended to make. He availed himſelf, for this purpoſe, of the fiction which had been hitherto ſupported reſpecting Captain Cook; aſſerting that they had met with him, and that he had ſent the ſhip back for all the live ſtock that could be ſpared, in order to form a ſettlement at a place which Captain Bligh had diſcovered in his courſe toward the Friendly Iſlands. The inhabitants gave credit to his ſtory, and vied with each other *who* ſhould furniſh moſt for the ſervice of Captain Cook; ſo that by the 16th of June, four hundred and ſixty hogs, fifty goats, and great quantities of fowls, dogs, and cats were collected. The bull and cow, which had been committed to the charge of Pomarre by Captain Bligh, were alſo taken away; but the former died on the paſſage, from the falls he received. Eleven female Otaheiteans ſailed with the mutineers; and it was ſoon found that thirteen male natives, among whom was Hete-hete, had concealed themſelves in the ſhip. When informed of the real deſtination

of the veſſel, and of the great improbability there was that they would ever return to their own country, they diſcovered no diſſatisfaction; but adhered cheerfully and faithfully to the mutineers during their fruitleſs attempts to eſtabliſh themſelves at Toobouae.

Subſequent to the ſecond departure of the Bounty from Otaheite, a Swediſh armed veſſel, commanded by J. H. Cox, arrived there. Captain Cox was received by Pomarre and Iddea with their uſual hoſpitality; and in return made them preſents, among which were ſome more fire-arms and ammunition, a hand-ſaw, and an union jack. The latter became a ſubſtitute for Captain Wallis's pendant, as the enſign of royalty. A ſhrewd and active fellow, named Brown, a native of England or North America, was left by Captain Cox upon the iſland, in conſequence of a quarrel between him and his ſhipmates, in which he had maimed one of them. This man attached himſelf to Pomarre, with whom he went to reſide at a diſtrict of Teiarraboo, where the latter had ſome private property. He had taken up his abode there, apparently with a view to increaſe his political influence, in hope that the ſmaller peninſula might at length be brought under the dominion of his ſon.

A majority of the mutineers having determined, contrary to Fletcher Chriſtian's inclination, upon returning from Toobouae to Otaheite, the Bounty was anchored a third time at Mattavae, on the 22d of September 1789. Sixteen of the ſhip's company then landed, with their proportion of the property and arms that were on board. The reſt ſailed ſuddenly in the night with Chriſtian, and have never ſince been heard of. Thirty-five of the iſlanders, including men, women, and children, accompanied them. His profeſſed deſign was to ſettle in ſome uninhabited iſland, out of the uſual tracks of European ſhips. Among the people who remained at Otaheite, were ſeveral who had not been active in the mutiny; and ſome who had wiſhed to accompany Captain Bligh in the boat, but were detained by the reſt, as they could not conveniently be ſpared. They were hoſpitably received by their old friends at Mattavae and Oparre, and lands were

aſſigned for their uſe in theſe diſtricts, which they preferred to others where they were leſs acquainted.

The more ingenious and induſtrious among them employed themſelves in the conſtruction of a ſchooner, about the ſize of the paſſage-boats between London and Graveſend. It was difficult to find, and to convey from the mountains, timber ſuited to their purpoſe; and ſtill more ſo, to ſubſtitute ſuch articles as were to be obtained in the country, for the neceſſary iron-work, pitch, and rigging. The natives, although they pilfered other things, never ſtole their tools, but aſſiſted them occaſionally in the laborious parts of their work; and were leſs ſurpriſed at their ſkill, than at their perſeverance in ſuch an undertaking. It was hardly to be expected, that the whole of the party who had engaged in it, would adhere to each other till it was completed. One of them, named Churchill, who had been maſter at arms in the ſhip, and was very active in the mutiny, accepted an invitation to live with Waheadooa, who was ſovereign of Teiarraboo at the time that Cook laſt viſited that peninſula. Another, named Thompſon, one of the moſt ignorant and brutal of the crew, accompanied him; but they very ſhortly diſagreed. Waheadooa died ſoon afterward, without children; and Churchill, having been his tayo, ſucceeded to his property and dignity, according to the eſtabliſhed cuſtom of the country. Thompſon was excited by envy of Churchill's preferment, and by revenge for ſome tricks he had played him, to take an opportunity of ſhooting him. The natives roſe to puniſh the murder of their new ſovereign, and ſtoned Thompſon to death. A boy of four years old, who was nephew of the late Waheadooa, and ſon of the chief of Weioorōo, was acknowledged as the ſucceſſor of his uncle, whoſe name devolved upon him, as it had before done upon Churchill.

Pomarre was anxious that the reſt of the Engliſh ſhould remain unconnected with Teiarraboo; but conſented that ſome of them ſhould take up their reſidence at Pappara with Temarre, who continued to be on terms of friendſhip with him. They had all been conſtantly

and plentifully ſupplied with proviſions by Pomarre's orders, and he at length requeſted in return their aſſiſtance to attack Eimeo, where another inſurrection was formed againſt Motooaro. They declined to go thither, but cleaned for him the arms which Captain Bligh and Captain Cox had given him. Hete-hete, who remained at Otaheite when the Bounty ſailed, and a few other natives who had learned to uſe them, eaſily turned the ſcale of victory againſt the inſurgents, and confirmed Motooaro in the peaceable poſſeſſion of his rights.

A few months afterwards the weſtern diſtricts of Attahooroo and Tettaha (where Teppahoo had died, and his ſucceſſor Tetōwha was inimical to Otoo) invaded both Oparre and Pappara, through jealouſy of the growing power of the royal family. On this occaſion the mutineers thought it neceſſary, for their own ſafety, to arm on the ſide of their friends. Their ſchooner having at length been launched, rigged, and provided with every thing neceſſary, they ſailed with a fleet of war canoes from the north-eaſtern diſtricts againſt Attahooroo; which was likewiſe attacked from the quarter of Pappara by Temarre and the Engliſh people reſiding with him. Potatto, Tetowha, and their adherents, took refuge in the mountains, and in a ſhort time obtained peace by ſubmitting to Otoo's authority. They alſo ſurrendered to him the royal maro, which was carried in triumph to the morae at Oparre, after having remained at Attahooroo twenty-one years. Tetowha, who was a young man of remarkable comelineſs, died ſoon afterwards, and an uncle of Pomarre's was appointed in his ſtead. Potatto, through the interceſſion of the Engliſh, was allowed to retain his authority in Attahooroo. After paying a viſit to Motooaro, with whom ſome of them reſided from that time, they laid up the ſchooner at Mattavae during the tempeſtuous ſeaſon, which uſually prevails between November and March.

Early in 1791 the ceremony took place of inveſting Otoo with the royal garment, on which occaſion Captain Cox's flag was ſent entirely round the iſland in token of the young chief's ſupremacy. It was

admitted to paſs through Teiarraboo, from fear of Pomarre's Engliſh allies, rather than from willingneſs to ſubmit to him. He therefore propoſed to them to aſſiſt his own and Temarre's people, in compelling the inhabitants of that peninſula to abſolute ſubmiſſion. The chief part of the mutineers having agreed to the propoſal, they again launched and provided their ſchooner, ſailed from Mattavae 21ſt March, leaving only four of their number there, and reached Pappara on the 24th. In the mean time the Pandora frigate, commanded by Captain Edwards, which had been ſent from England on hearing of the mutiny in the Bounty, arrived at Otaheite, and anchored at Mattavae on the 23d. The Engliſhmen who had remained there, went on board the ſame day, and were immediately put into confinement. Lieutenants Corner and Hayward, the latter of whom had ſailed in the Bounty, and accompanied Captain Bligh in the launch, were diſpatched with two of the Pandora's boats, to purſue the ſchooner. The mutineers had hardly anchored at Pappara, when a meſſenger, whom Hete-hete had ſent by land, informed them of what had befallen their comrades; upon which they immediately ſailed again, with three others who lived at Pappara, leaving behind only one of their party, and Brown whom they had met there. The former walked all night toward Mattavae, and ſurrendered himſelf on board the ſhip the next day; when alſo the boats returned thither, not having been able to overtake the ſchooner, which had ſteered for the ſouth-eaſternmoſt point of the iſland. She, however, returned to Pappara on the 27th, and ſix of the mutineers went up to the hills within the country; the other three were kept in confinement that night and the next day by the orders of Temarre, who likewiſe ſeized the ſchooner. In the night of the 28th they eſcaped, by Brown's aſſiſtance, to the weſtern coaſt, and reached, by daybreak, a boat with which Lieutenant Corner had come from the ſhip the preceding day in purſuit of them. He left them, with the boat, in the charge of a petty officer, and aſcended the heights, guided by Orapeia, to diſcover the retreat of

the reſt. Lieutenant Hayward having proceeded by water to Pappara, and ſearched for them in vain, was informed the next forenoon, that they were coming down to ſurrender themſelves, which they did, laying down their arms as they approached his party; and Mr. Hayward ſent information to Lieutenant Corner, who was deſcending after them into the valley.

During the whole time of the mutineers' continuance at Otaheite, Pomarre had remained at Teiarraboo, but upon the arrival of the Pandora he repaired with his family to Oparre. He had then, in addition to Iddea, taken to wife her younger ſiſter, Weirēde; but was ſtill equally influenced by the advice of the former. He readily co-operated with the Britiſh officers in their meaſures for ſecuring the mutineers, and was anxious to prevent bad conſequences from the reſentment of families with which they had formed connexions. Few of theſe appear to have been highly reſpectable; but one inſtance occurred of a very affecting nature. A midſhipman, who had been active in the mutiny, had lived with the daughter of a perſon of property at Mattavae, and ſhe had borne a child to him. His impriſonment and removal afflicted her to ſuch a degree as to bring on a decline that terminated in her death. Her infant was left to the care of a ſiſter, who cheriſhed it with the utmoſt tenderneſs. Three daughters and a ſon were left by others of the mutineers.

Notwithſtanding the mournful interviews that daily took place on board, between the Engliſhmen, who were kept in irons, and the native women with whom they had lived, the uſual courſe of feſtivity, amuſements, and debaucheries, was uninterrupted during the continuance of the ſhip at Otaheite. She ſailed on the 8th of May, accompanied by the ſchooner which the mutineers had built, under the command of a petty officer from the Pandora. Brown, who had never been on friendly terms with the mutineers, came away in the ſhip; and Hete-hete went in her to Bolabola, his native iſland. Pomarre and his wives were alſo ſtill deſirous of quitting the iſland, but their departure was ſtrongly

oppoſed by Orapeia and other chiefs, whoſe perſuaſions prevailed.

Of the fourteen people who were ſeized at Otaheite, and taken away in the Pandora, four were drowned when the ſhip was caſt away on her return; the reſt were preſerved in boats, and brought to trial in England. Four of them were acquitted, as having had no concern in the mutiny; and were moſtly provided for in Greenwich Hoſpital. Another was diſcharged, his conviction not having been legally conducted. Two were pardoned, and have ſince been employed in the navy. The remaining three were executed at Spithead.

At the cloſe of the ſame year Captain Vancouver, in a ſhip named the Diſcovery, and Lieutenant Broughton in the Chatham brig, arrived at Otaheite. The veſſels having been ſeparated on their paſſage, the Chatham firſt reached that iſland, which was appointed for their rendezvous. She anchored at Mattavae on the 27th of December 1791, and the Diſcovery joined her three days later. Pomarre was then at Eimeo, but returned the following week with Motooaro, who was much reduced in health, and died a fortnight afterward. Another chief of the ſame name, who was ſovereign of Huaheine, but acknowledged the ſupremacy of Otoo, was at Mattavae when the ſhips arrived, and remained there while they ſtaid. Mannemanne, then named Mourē, although he had ſucceeded Opōone in the ſovereignty of Ulietea and Otaha, reſided chiefly at Otaheite. The expedition which had been meditated againſt Teiarraboo had been carried into effect, and the younger brother of Otoo had been appointed chief of that peninſula. Orapeia reſided there as regent for his nephew, and Weidooa at Oparre. Pomarre had fixed his abode at Eimeo, and the inhabitants of that iſland became reconciled and attached to his government, as regent for the daughter of the deceaſed Motooaro. Potatto remained likewiſe in amity and ſubjection. Happae was ſtill capable of activity, and was then treated with reverence by his three ſons, who were alſo cordially attached to each other. They all behaved with their uſual

hoſpitality toward the Engliſh; but they could not diſſuade Pomarre from the moſt immoderate uſe of ſpirituous liquors, till his ſufferings convinced him of the neceſſity of temperance. Some thefts, which were evidently encouraged by the chiefs, interrupted the friendſhip that had prevailed; and prevented the repetition of a diſplay of fireworks, with which they had been greatly delighted. The veſſels ſailed on the 24th of January 1792.

Shortly afterward a private ſhip, named the Matilda, Captain Weatherhead, touched at Otaheite for refreſhments, having ſailed from Port Jackſon upon the ſouthern whale fiſhery. After a fortnight's ſtay they departed, and on the 25th of February, the ſhip was wrecked upon an extenſive reef in 22° ſouth latitude, 138°½ weſt longitude. The captain and crew eſcaped in their boats to Otaheite; but upon landing again at that iſland, the inhabitants plundered them of the articles they had ſaved from the wreck. This event became an occaſion of contention among the iſlanders, and a part of the country was in conſequence laid waſte by Pomarre. The ſhip's company were, in other reſpects, well treated. A ſmall veſſel, called the Prince William Henry, touching at Otaheite on the 26th of March, ſtayed only three days. Some of the Matilda's people embarked in her, and proceeded to the north-weſt coaſt of America.

Captain Bligh having been again ſent out, to accompliſh the purpoſes of his former voyage which had been fruſtrated by the mutiny, arrived at Otaheite on the 7th of April 1792, in a ſhip named the Providence, attended by a ſmall veſſel called the Aſſiſtance, commanded by Lieutenant Portlock. Pomarre reſided at Oparre whilſt the veſſels remained. Peace was reſtored between the contending diſtricts by Captain Bligh's interference, and human ſacrifices were offered on the occaſion. A ſecond collection of bread-fruit plants, &c. was made, with which he ſailed after a ſtay of three months. Hetehete, and one of Pomarre's domeſtics, accompanied him to the Weſt Indies, where the former remained to take care of the plants; the other came to England, but did not long ſurvive his arrival.

Several of the Matilda's people who choſe to continue upon the iſland, attached themſelves to different families, and lived in indolence and plenty.

The Dædalus ſtoreſhip, Captain New, had followed Captain Vancouver from England to Nootka Sound, and was diſpatched from thence, with Lieutenant Hanſon on board, to Port Jackſon. In her way thither ſhe ſtopped a fortnight at Otaheite, in February 1793. The ſhip's company were treated with the utmoſt friendſhip; and two of the crew deſerted, in order to ſettle among the natives. One of them was recovered by the contrivance of Orapeia, who adviſed the captain to detain him on board till the man ſhould be ſent back; and having acted his part ſo well as to accompliſh the purpoſe, he then diverted himſelf at the expenſe of his friends. The other deſerter, who was a Swede, was ſuffered to remain at Otaheite, where he was found by Captain Wilſon. Only one of the Matilda's crew choſe to depart with the Dædalus.

No information reſpecting this iſland having tranſpired between the voyages of the Dædalus and the Duff, we refer to the narrative of the latter for the intervening occurrences. Two private ſhips, named the Jenny and the Britannia, were at different periods at Otaheite, but neither the events nor the dates of their viſits are accurately known. It is reported that ſeveral of the Matilda's crew left the iſland in one of theſe veſſels; and that ſome of them ventured acroſs the Pacific Ocean in their boats, one of which is underſtood to have reached Timor.

The numerous detached accounts, from which the preceding narrative has been with difficulty compiled, cannot but excite painful ſenſations in a ſerious mind. While, in ſome reſpects, the prudence and humanity of our navigators are conſpicuous, how much is it to be lamented, that, in various important views, they appear to have derived from the knowledge of chriſtianity no advantage over the heathen world! More damage than benefit certainly has reſulted from their intercourſe. The manners of the natives had become more

depraved by means of the frequent viſits which occurred during the firſt ten years: and they had, in ſome degree, evidently ameliorated during an equal ſpace of time, in which the iſland was wholly deſerted by Europeans. For ten years paſt, nominal Chriſtians have almoſt conſtantly reſided there; and the reſult appears from the ſtate in which the inhabitants were found by Captain Wilſon. It is conſolatory to cloſe this hiſtorical view of Otaheite with the arrival and ſettlement of ſeveral real Chriſtians in that iſland, who have devoted their lives to the purpoſes of inſtructing the natives by their doctrine and example in the purity of the goſpel; and of imparting to them the moſt eſſential benefits of civilization, without the vices too often attendant upon it.

Iſlands connected with Otaheite.

MOST of the iſlands which maintain an intercourſe with Otaheite, have been repeatedly mentioned in the preceding narrative. That which more immediately depends upon it, is

TETHURŌA, conſiſting of ſeveral ſmall low iſlets, encloſed in a reef about ten leagues in circuit; and ſituated a little to the weſtward of north from Point Venus, at the diſtance of eight leagues. It is the property of the ſovereign of Otaheite, who allows no bread-fruit to be planted upon theſe ſpots; that the people who inhabit them, may be obliged to bring the fiſh which abound there, to Oparre, to be exchanged for bread-fruit. The reef is inacceſſible to large canoes, and Pomarre has therefore made uſe of this place as a magazine for his moſt valuable articles of property, not being expoſed to the depredations of a hoſtile fleet. The iſlets alſo abound with cocoa-nuts, which flouriſh moſt upon the loweſt places. They are reſorted to by the wandering ſociety of the arreoes, eſpecially the women, and by the effeminate claſs, with the purpoſe of increaſing the delicacy of their appearance. The paſſage is often difficult and dangerous. The ſtated inhabitants have been repreſented as few; but the occaſional concourſe

of people is ſuch, that in the moſt variable and tempeſtuous ſeaſon of the year, one hundred canoes have been ſeen together upon this ſpot.

The only iſland, beſide Tethuroa, that is in abſolute ſubjection to Otaheite is MAITĒA, which belongs to the chief of Teiarraboo. It is ſituated to the eaſt of that peninſula, at the diſtance of more than twenty leagues; and being, though ſmall, very lofty, is always obſerved by perſons who approach Otaheite from the eaſtward. It is not above three miles in circuit, and the north ſide is too ſteep for habitations; but the ſouthern ſide deſcends more gradually, and has a border of low land next the ſea. This little iſland is very populous, but leſs civilized than Otaheite, from whence it is viſited by a large war canoe during the variable winds, and pearls are procured in exchange for the iron work that can be ſpared. To the eaſtward it is encloſed by a coral reef. It is in latitude 17° 53′, weſt longitude 148° 12′. It is the only high iſland adjacent to the eaſtward of Otaheite, and maintains intercourſe with ſome of the low iſlands toward the north-eaſt.

The iſland neareſt to Otaheite is that called, by Captain Cook, EIMĒO, but more uſually named Morēa by the natives. Its diſtance from the weſtern coaſt of Otaheite is about four leagues. Its extent has been variouſly repreſented, but is probably about ten miles from north to ſouth, and half as much in breadth. It differs from Otaheite in having land-locked harbours in ſeveral parts of its coaſt, and in being interſected by ſpacious valleys. It has a very narrow border of low land next the ſea, from whence the hills riſe in ſudden acclivities; but from the harbours on the northern ſhore they aſcend gradually, and the lower hills appear to be the moſt fertile parts. Its hiſtory has been interwoven with that of Otaheite, with which it appears to be at preſent amicably and firmly connected. The natives are ſtrongly addicted to theft; and the females have been thought inferior in beauty to thoſe of any neighbouring iſland. The harbour of Taloo, on the north coaſt, which is thought moſt eligible for veſſels, is ſituated in 17° 30′ latitude, 150° weſt longitude. Eimeo was

unavoidably ſeen by every navigator who has viſited Otaheite. Captain Wallis named it the Duke of York's iſland.

The iſland neareſt to the weſtward from Eimeo is TAPOOAMĀNOO, which was diſcovered on the 28th of July 1767 by Captain Wallis, and called by him, Sir Charles Saunders's iſland. It is ſituated in latitude 17° 28′, weſt longitude 150° 40′. Its greateſt extent is from eaſt to weſt, about ſix miles. Its centre riſes in a mountain with a double peak; but the greater part had a fertile appearance, and the lower grounds abounded with cocoa-nut trees. The habitations ſeemed to be ſmall, and not very numerous. Its government has uſually depended upon that of Huaheine, from whence it is diſtant about fourteen leagues, ſouth by eaſt. It is not known that Europeans ever landed upon it.

HUAHĒINE (or Ahēine, which ſignifies woman) is the eaſternmoſt iſland of the group called the Society Iſlands by Captain Cook, who diſcovered them in July 1769; and it is twenty-eight leagues to the north-weſt of Otaheite, being ſituated in latitude 16° 43′, 151° 7′ weſt longitude. It has about ſeven leagues of circuit, and is divided into two peninſulas by an iſthmus overflowed at high water: in other parts of the iſland there are alſo ſalt lakes near the ſea. It has a very narrow ſtripe of fertile low land next the ſhore; and the hills, which are not nearly ſo high as thoſe of Otaheite, but more ſtrongly marked by volcanic fire, are in ſome parts entirely cultivated. The productions are ſimilar to thoſe of Otaheite, but earlier in their ſeaſon. The men are generally larger and more robuſt: both ſexes are leſs timid and leſs curious. They were more daring in their thefts from the Engliſh, having never felt the force of their weapons of deſtruction in the manner that the Otaheiteans had done.

Huaheine was always viſited by Captain Cook on departing from Otaheite. During his firſt two voyages, the ſovereign power over Huaheine was veſted in a friendly old man named Orē, who acted as regent for a boy named Tairetarēa. He was not more than ten years old in 1777, but Ore had then been obliged to reſign the government,

and no one ſeeming to ſucceed him as regent, there was conſequently very little authority maintained. It has ſince that time been viſited by Lieutenant Watts, Captain Bligh, and Captain Edwards; but no farther information is afforded by their voyages reſpecting the government of the country. In the cloſe of 1791, it appears that the chiefs of Huaheine, and of Tapooamanoo, acknowledged the ſupremacy of Otoo. The wars of Huaheine have always had a relation to the iſland next to be mentioned.

Ulietēa, or, more properly, Reiadēa, is ſituated ſeven leagues W.S.W. from Huaheine. It is wholly ſurrounded by reefs, interſperſed with ſmall iſlands, and forming ſeveral harbours. One of theſe, upon the north-weſtern coaſt, is in latitude 16° 45′ ½, weſt longitude 151° 34′ ½. It is leſs populous and fertile than Huaheine, although above twice its extent, and more reſembling Otaheite in its appearance; but, like the former, it has ſeveral ſalt marſhes or lagoons. The inhabitants are in general ſmaller and darker than thoſe of the preceding iſlands. Its importance in the cluſter to which it belongs, is not now proportionate to its relative magnitude. A few years before Captain Wallis's viſit to Otaheite, it was the moſt eminent of the group, and in ſtrict alliance with the adjacent iſland of Otahā, as well as with Huaheine. Its decline appears to have originated in the ſeceſſion of Otaha from this league. The fleets of Huaheine and Ulietea were attacked by the ſingle force of Bolabola. The combat was likely to iſſue in favour of the united fleets, when that of Otaha came up to aſſiſt Bolabola, and decided the victory by a great ſlaughter of their opponents, who were already exhauſted. They purſued their advantage with ſuch alacrity and ſucceſs, that they conquered Huaheine, in an attack upon that iſland two days after their former engagement. Many inhabitants of both the ſubjugated iſlands took refuge at Otaheite; and having obtained from thence a reinforcement of ten war canoes, they landed at Huaheine in the night, and ſurpriſed their conquerors; whom they partly deſtroyed, and completely drove from

that iſland. They could not, however, regain the ground that had been loſt at Ulietea. Its former ſovereign, Oorōo, was permitted to return to his hereditary diſtrict, Oopōa, at the ſouth-eaſtern point of the iſland; but Toopaea and Omae, with many others, were deprived of their poſſeſſions, and compelled to ſeek ſupport in other iſlands, their property being ſeized by the victorious chiefs. The latter ſoon quarrelled among themſelves. The people of Otaha claiming an equal ſhare of the ſpoil, were attacked, and ſubdued, by their formidable allies of Bolabola; and a chief from that iſland, named Orēo, was appointed governor of Ulietea by the new ſovereign, Opoone. Both theſe perſons were at Ulietea when Captain Cook viſited the iſland in 1769; and Oreo kept the ſame power during his latter voyages alſo; but in that of 1777, Ooroo, the former ſovereign, had removed to Huaheine; and Orē, who had been regent of that iſland, then reſided at Ulietea.

At the death of Opoone his dominions were divided, and both Ulietea and Otaha fell to the poſſeſſion of a brother of Iddea, now known at Otaheite by the name of Mannemanne, who deſigned that at his own deceaſe the ſovereignty of theſe iſlands ſhould revert to his nephew Otoo. His authority does not, however, appear to have been ſufficient to ſecure the reverſion, nor even the poſſeſſion of this dignity; of which he has ſince been deprived; either by his temporary ſubjects, or by their neighbours of Bolabola.

The people of Ulietea behaved very ſubmiſſively to Cook upon his firſt viſit, apparently in the hope excited by Toopaea, that he would reſcue them from the yoke of Bolabola. He was alſo treated with much friendſhip by Oreo; but the thefts which are cuſtomary at theſe iſlands could not be prevented by the authority of the latter. The mythology adopted by theſe poor heathens ſeems to be better underſtood here than in the other iſlands, and even to be regularly taught in its ſeveral diſtricts. Both Toopaea and Mannemanne, after being expelled from Ulietea, acted as chief prieſts at Otaheite.

Otaha is not more than two miles diſtant from the northernmoſt

point of the preceding iſland; and no paſſage for ſhipping has been found through the reef which connects them. It is about half the ſize of Ulietea, which it reſembles in its aſpect, but is ſtill leſs fertile or populous. Captain Cook viſited it in 1769 with his boats, in company with Opoone, who then principally reſided here. In 1773, Lieutenant Pickerſgill went likewiſe in a boat entirely round the iſland to procure proviſions; but he was obliged to make repriſals, in order to recover his ſtock in trade which had been ſtolen. The Engliſh were treated here with the ſame tokens of reſpect that the natives ſhew to their own principal chiefs, in conſequence of the account which the latter had received from Toopaea. The cloſe vicinity of Ulietea has rendered it unneceſſary for any ſhip to anchor at Otaha. Captain Edwards examined both theſe iſlands on the 10th of May 1791, in his ſearch after Fletcher Chriſtian and his companions.

Bolabōla (more uſually pronounced Borabora) is ſituated four leagues N. W. of Otaha, to which it is inferior in extent; but the reef with which it is ſurrounded is nearly full of iſlets, much larger than thoſe which are ſcattered among the rocks that encloſe Otaha and Ulietea. It differs from thoſe iſlands, and from Huaheine, in having but one harbour on its coaſt; whereas the ſhores of the others being ſtrongly indented, form like the coaſts of Eimeo, numerous places of ſhelter for ſhipping. It is alſo diſtinguiſhed by a very lofty double-peaked mountain in its centre, and is more rude and craggy than the reſt of the Society iſles. Its eaſtern ſide has a barren appearance; the weſtern is more fertile: a low border which ſurrounds the whole, together with the iſlands on the reef, are productive and populous. Its earlieſt inhabitants are ſaid to have been malefactors baniſhed from the neighbouring iſlands. Their numbers rapidly increaſing, and their military proweſs riſing to great credit, they eſtabliſhed their authority in both the iſlands laſt mentioned, as well as in the two which are next to be deſcribed. Their conqueſts acquired them ſo much reſpect, that the ſuppoſed tutelary divinity of

Bolabola, named Oorā, or Orāa, had been adopted by the people of Teiarraboo, in preference to two imaginary deities whom they formerly worſhipped. The Bolabolan warriors are punctured in a different manner from thoſe of the more eaſtern iſlands.

Captain Cook did not land at Bolabola upon his firſt or ſecond voyage. In 1777 he was prevented by contrary winds from anchoring in the harbour, which is very ſpacious; and he landed in his boat, to purchaſe an anchor which had been loſt by M. de Bougainville at Hedea, and had been conveyed from thence to Bolabola for the gratification of Opoone. That chief, although then very old and feeble, was ſtill univerſally eſteemed and feared. The ram which the Spaniards had left at Oweitapeha, had alſo been ſent to this diſtant place: Captain Cook therefore preſented Opoone with an ewe to accompany it. That chief having died, probably during the long interval which elapſed between the voyages of Cook and thoſe of later navigators, was ſucceeded in his government of this and the following iſlands by his daughter. She was about twelve years old in 1774, and had then been betrothed to a chief named Boba, who governed Otaha, under Opoone, and was deſigned to ſucceed him in the ſovereignty. In 1791, when Captain Edwards viſited Bolabola to inquire after the mutineers, a man, ſaid to be named Tatahoo, had the chief authority. The identity of this perſon with Boba is not rendered unlikely by the difference of names, one title being ſeldom borne ſo long a time by the ſame perſon. Theſe four iſlands were named by Captain Cook the Society Iſlands, on account of the ſhort diſtances by which they are ſeparated from each other. The licentious ſociety called Arreōe, extends both to this group and to Otaheite. The members of it wander perpetually in great numbers from one iſland to another, performing dances and plays, and indulging in every kind of profligacy.

The ſmall iſland of *Maurōoa* lies about four leagues weſt of the northern part of Bolabola, to which it is ſubject. It is wholly ſurrounded by a reef, and its centre riſes in a high round hill. Its

productions and inhabitants are ſimilar to thoſe of the neighbouring countries; but it has not any harbour for ſhipping. It is ſaid that pearls are procured from this iſland by the people of Otaheite.

Toobāe, conſiſting of ſome very ſmall low iſlets, connected by a reef, lies four or five leagues north of Bolabola; to which it is ſubſervient, in a ſimilar manner as Tethuroa, which it reſembles, is to Otaheite. The ſtated inhabitants are only a few families; but as the coaſt abounds with turtle, it is much reſorted to, not only by the Society iſlanders, but by the natives of a low iſland to the eaſtward, called *Papāa*, which has not yet been ſeen by Europeans. It is aſſerted that their language is unintelligible to the natives of the Society iſles; which leads to the ſuppoſition that ſome colony has been formed there of a different race from all the neighbouring iſlanders. Two other ſimilar aſſemblages of iſlets and reefs, which lie from thirty to forty leagues more weſtward, are known to the Society iſlanders by the names *Mopēha* and *Whennooa-ōora*. They were diſcovered by Captain Wallis in 1767, who called them Lord Howe's and Scilly iſlands. The latter are inhabited, the former are only occaſionally frequented. Both of them abound with cocoa-nut trees, turtle, the pearl-oyſter, and all kinds of fiſh common to the climate.

To the eaſtward of Otaheite are ſcattered numerous other iſlands, chiefly of the deſcription of thoſe laſt mentioned, and commonly full of people. Many of them were diſcovered by Quiros, Schouten and Le Maire, Roggewein, Byron, Wallis, Carteret, Bougainville, Cook, Edwards, Bligh, Vancouver and Broughton: and ſome are now added by Captain Wilſon. The intricacy and difficulty of the navigation has procured them the titles of the Labyrinth, and the Dangerous Archipelago. They have been found diſperſed from 14° to 27° of latitude, and as far as 25° eaſtward from Otaheite. All the inhabitants appear to be of the ſame race with the Society iſlanders, but are ſomewhat darker in their complexions, and more ferocious in their manners. Many other iſlands, beſide thoſe diſcovered by

Europeans, have been deſcribed by the natives of the Society iſles, as lying to the eaſtward, ſouthward, and weſtward of their group; and ſeveral of them are repreſented as lofty, fertile, and extenſive. An iſland, called *Oheterōa*, ſituated in latitude 22° 27′, 150° 47′ weſt longitude, was diſcovered by Captain Cook 13th Auguſt 1769, and recogniſed by Toopaea, who was then on board the Endeavour. The ſame perſon laid down the poſitions of ſeventy-ſeven iſlands, which were known to him either by obſervation or report. Not far from Oheteroa is *Toobōuai*, already mentioned as the iſland where Fletcher Chriſtian attempted to form a ſettlement. It lies in latitude 23° 25′, and 149° 23′ weſt longitude. Both theſe iſlands are populous, although neither of them is twenty miles in circuit. The former differs from the Society Iſlands only in having no ſurrounding reef of coral. The latter entirely reſembles them in appearance; but the natives are more ſedate and leſs hoſpitable. It was firſt inhabited within a few paſt generations, by ſome people who had attempted to go with a canoe from an iſland far to the weſtward, toward another with which they had cuſtomary intercourſe, but were driven by tempeſtuous weather upon Toobouai. Another canoe, in which was a chief of Ulietea, an anceſtor of Iddea, paſſing from thence to Otaheite, was likewiſe driven upon this iſland ſome years later. He was admitted by thoſe who had preceded him, to the chief authority at Toobouai; and he divided the country into three diſtricts, which retain the names of Reiadea, Waheine, and Taha, three of the Society iſles. A third canoe alſo drifted hither, with the ſkeleton of a man in it, which was recogniſed by one of the Otaheiteans who accompanied the mutineers of the Bounty to Toobouai. He had killed this man in one of the ſea-fights between Pomarre and Maheine, and was afterward obliged to eſcape by ſwimming, leaving his canoe, with the corpſe in it, to the direction of the winds and waves. Accidents ſimilar to theſe are known to have occurred in ſeveral other parts of this ocean. An inſtance is given by Captain Cook, of a canoe which, likewiſe in attempting the paſſage between Otaheite and Ulietea, was

driven to an iſland called *Watēoo*, two hundred leagues diſtant. Of twenty perſons, only four ſurvived the famine and fatigue which they endured before they reached that place, where they were kindly received. Three of them were found there, and recogniſed by Omae, in 1777, when Captain Cook diſcovered the iſland, at leaſt twelve years after their arrival. It is ſituated in latitude 20° 1′, 158° 15′ weſt longitude. It is ſmall, high, and populous. There are ſeveral iſlands in its neighbourhood, ſome of which are ſubject to Wateoo. All the inhabitants are of the ſame race and language with thoſe already deſcribed.

We may hope that the goſpel will be ſpread from Otaheite, by means of its uſual intercourſe with other iſlands, to thoſe of Maitea, Tethuroa, and Eimeo, the four Society iſles, and the ſmaller iſlands dependent upon them. All theſe have ſometimes been called the Society iſles; but the reaſon for which ſome of them were ſo named by Cook does not apply to the reſt. There is at the ſame time ſo ſtrong a common reſemblance, and ſo intimate a connexion among the whole of this group, that it requires to be diſtinguiſhed by ſome collective title. The name of his preſent Majeſty was given to Otaheite by Captain Wallis; but it has been ſuperſeded, as all foreign denominations ſhould be, by that which the natives themſelves give to their country. They are not however known to give *collective* titles to the groups of iſlands inhabited by them. All thoſe which have been deſcribed were brought to notice, reviſited, enriched with European articles of food and commerce, and at length have received inſtruction in chriſtianity, during the reign of his preſent Majeſty: whom may God preſerve! Other aſſemblages of iſlands in the Pacific Ocean have, for much leſs important cauſes, been named after Spaniſh monarchs; as the Philippine and Caroline iſlands. We ſhall, therefore, uſe the liberty, when ſpeaking of the whole group, to denominate them the GEORGIAN iſlands. The direction wherein they lie renders the paſſage to windward difficult and precarious; and the diſtinct governments by which they are mutually divided and oppoſed, muſt

be expected to retard, in ſome meaſure, the progreſs of the goſpel through this cluſter; but we truſt, through the divine bleſſing, that theſe obſtacles will be ſurmounted by the peculiar advantages attending our numerous miſſion at the principal iſland, the influence of which over the others has been already greatly increaſed by its frequent intercourſe with the Engliſh.

Geographical and hiſtorical Account of Tongataboo, and the Iſlands which are connected with it.

TONGATABOO preſents an aſpect very different from that of Otaheite; to the weſtward of which it is ſituated, at a diſtance of four hundred and eighty leagues, and of more than three hundred leagues from Watēoo, the weſternmoſt of the iſlands before mentioned. It is about twenty leagues in circuit, and nearly triangular in its form. Its northern ſide is indented by a bay, which communicates with an extenſive lagoon within the iſland. The weſtern point of this inlet was aſcertained by Captain Cook to be in latitude 21° 8′ 19″, and 175° 4′ 42″ weſt longitude. On this ſide alſo an extenſive harbour is formed by reefs and iſlands which cover its whole length. The ſhore is in this part low and ſandy; but aſcends on the other ſides of the iſland, in a perpendicular coral rock, from ſeven to ten feet above the ſea at flood-tide, which riſes from three feet and a half to four feet and three quarters. A reef that lies two miles N.W. by W. from the northernmoſt point of the iſland forms a road for ſhipping; but it is far from being ſecure, the coral bank, which is the only anchoring-ground, being very ſteep, and extending only three cables' length from the ſhore. The greater part of the coaſt round the iſland is guarded by flat rocks about two hundred yards wide, and of greater extent toward the ſouth-eaſtern point, near which is the moſt elevated part of the iſland, about one hundred feet high above the ſea. The interior is diverſified by many gently riſing grounds. The ſoil is looſe and

black to a conſiderable depth, but intermixed with ſtrata of reddiſh clay: it is chiefly very fertile, and in many parts highly cultivated; the plantations, in the midſt of which the principal houſes are placed, being alſo very neatly encloſed. The vegetable productions are moſtly ſimilar to thoſe of the places already deſcribed, the cocoa-nut being in greater perfection, the bread-fruit in leſs, than they are at the more lofty iſlands. There are ſeveral plants at Tongataboo that were not known at Otaheite; eſpecially ſhaddocks, and a new ſpecies of the Jeſuits' bark, likely to equal that of Peru in medicinal virtue. It is well furniſhed with trees, which grow very luxuriantly. Water is ſomewhat ſcarce, and moſtly brackiſh. There were no dogs before they were ſupplied by Europeans. Of other animals there are the ſame kinds as at Otaheite, and ſeveral ſpecies of birds not common to that iſland, particularly green parroquets with red feathers on their heads. Some kinds of birds are uſually tamed and fed by the inhabitants. There are alſo bats in great numbers, and ſome of ſuch magnitude, that the tips of their wings, when extended, are from three to four feet apart.

This iſland was diſcovered 27th January 1643, by Abel Janſan Taſman, a Dutch navigator. The inhabitants came unarmed on board his ſhips, without the leaſt apparent deſign or apprehenſion of miſchief. They exchanged hogs, fowls, and fruits, for European articles, which they alſo pilfered as they found opportunity; but in other reſpects they behaved in the moſt courteous and friendly manner. Taſman anchored in the roadſtead; and ſent his boats, to ſearch for freſh water, into the bay already deſcribed. To the former he gave the name of Van Diemen, and to the latter that of Maria, in honour of the perſon then governor of the Dutch Eaſt Indies and his lady. An elderly chief, who ſeems at that time to have had the ſovereign authority, came repeatedly on board, ſhewed the moſt profound reſpect to his viſitors, and was highly gratified by the preſents which they made to him. Among theſe was a wooden bowl, probably the ſame that long afterwards was uſed by the ſovereigns of Tongataboo as a di-

vining-cup, to convict perſons accuſed of crimes; and the ſame homage which is rendered to the ſovereign when preſent, was paid during his abſence to the bowl, as his repreſentative.

No weapons were ſeen by Taſman at Tongataboo; which circumſtance, as well as their unſuſpicious conduct toward ſtrangers ſo formidably equipped, indicates that they had been accuſtomed to a ſtate of general peace and ſecurity. No quarrel occurred during this interview; and the Dutch, after having obtained abundance of proviſions, but very little water, proceeded to the adjacent iſlands to the northward.

Captain Cook, accompanied by Captain Furneaux, viſited this place in 1773, having previouſly ſpent ſome days at the neighbouring iſland of Eōoa. They anchored in Van Diemen road, October 3d; and the inhabitants, who had met them half way between the iſlands, behaved with the ſame confidence and kindneſs, that they had ſhewn, one hundred and thirty years before, to Taſman. They fell alſo to the ſame practices of pilfering; for which ſome of them who were peculiarly daring were puniſhed, without betraying appearances of reſentment. Hētehēte and Omae, who were on board the ſhips, were at firſt perplexed by a difference of dialect; as theſe iſlanders make uſe of the conſonants ſ, k, and hard g, which are unknown at the Georgian iſlands: but they ſoon perceived the identity of the radical language, and became able to converſe fluently with the natives.

A man, named Attago, who had ſome authority among his countrymen, attached himſelf to Captain Cook, and rendered him eſſential ſervices. He introduced the Engliſh to an elderly chief of ſuperior rank, named Toobōu, who likewiſe acted in a friendly manner, although with a degree of reſerve. A perſon of much higher dignity was alſo met with, named Latōo Libōoloo, to whom homage was paid by all ranks, although he appeared very defective of intellect. He bore the title of Arēekee, which was applied to no other perſon except Pōulaho, then the ſovereign chief, and fifth in deſcent from the perſon who reigned at the period of Taſman's viſit. The mother of Libooloo, who lived at a diſtant iſland of the ſame group, was

elder ſiſter of Poulaho's father; and had this ſon, and two daughters, by a man who came from the extenſive neighbouring iſlands named Fejē. The members of this family were called Tammahā, and ranked above Poulaho himſelf, notwithſtanding his poſſeſſion of the ſupreme power, either on account of their mother's ſeniority, or of ſome pre-eminent dignity of their foreign parent. One of the daughters reſided with their mother, the other at Tongataboo. Libooloo had alſo an infant ſon at Eooa, to whom extreme attention was paid. Poulaho was then abſent from Tongataboo.

It became neceſſary to prohibit the purchaſe of curioſities from the iſlanders, in order to obtain adequate ſupplies of food: theſe were afterwards abundantly furniſhed. Weapons of a very formidable nature were then found among them, although they uſually went unarmed. Their ſpears were barbed in a very dangerous manner, and their clubs very curiouſly carved. Some of their canoes were executed in a ſtyle far ſuperior to thoſe of Otaheite, the planks being feather-edged, and lapped over, which prevented the water entering, as it continually does into the others. They had leſs cloth, but more matting than the Georgian iſlanders: it was more neatly and beautifully made, and was uſed to cover their floors, as well as for dreſs. Their baſket-work alſo diſcovered much ingenuity, and their cloth was glazed ſo as to reſiſt wet. The women were far leſs immodeſt; but the men were more generally addicted to the pepper-root draught, here called kāva. The ſubmiſſion paid to the chiefs, and the diſtinction of private property, were much greater here than at Otaheite. An old drunken man, then thought to be a prieſt, was reſpected as a perſon of rank; but ſome images, found in the houſe where their dead were interred, were evidently objects of contempt rather than of worſhip; and no article of food was depoſited in thoſe places. Many of the people were obſerved to have loſt their little fingers. Their mode of ſalutation is by touching their noſes together; and, unlike the Otaheiteans, they uſe an expreſſion of thankfulneſs for whatever they receive, always lifting it over their heads. They were then little

acquainted with the value of iron, of which the only article found among them was an awl, made from a nail. This had been brought from a diſtant iſland, where Captain Wallis had left it; the articles which Taſman gave them having been expended, and forgotten ſince his voyage: the tradition of his viſit had nevertheleſs been preſerved, and even its period was aſcertained by them.

Captain Cook reviſited Tongataboo in company with Captain Clerke in 1777; and anchored on the 10th of June in Maria bay, the acceſs to which through the reef was found difficult. They had ſpent a conſiderable time among the more northern iſlands that are ſubject to Tongataboo; and were accompanied from thence by Poulaho, whoſe family name was found to be Futtafāihe, by which title his brother, and his ſon then under twelve years old, were uſually called. Poulaho was ſhort, and extremely corpulent, about forty years old, and in his behaviour ſenſible and ſedate. His conſort was daughter of an elderly chief named Marewāge. Her brother Fenōu, who was then thirty years of age, filled the office of commander in chief; the moſt frequent duties of which appeared to conſiſt in the puniſhment of criminals. His authority, it was ſaid, extended to the conduct of the ſovereign himſelf. Both the father and ſon were thin and tall. Marewage had alſo another ſon, named Toobouēitōa; and a brother named Toobou, much older than the chief of that name before mentioned. All theſe perſons were highly reverenced by their countrymen; and they vied with each other in the profuſion of entertainments which they provided for their Engliſh gueſts, to whom a houſe was aſſigned at the weſtern point of the creek leading into the lagoon. In the neighbourhood was obſerved a curious cauſeway, built of coral ſtone acroſs a moraſs, with a kind of circus in its centre, apparently of very ancient conſtruction. The country immediately around was uncultivated; and the vaſt concourſe of people who came either to perform in the entertainments exhibited to the Engliſh, or to be ſpectators of them, was productive of various inconveniences. Several thefts were committed; but no act of violence, except on a

goat that Captain Cook had intended to leave there. He preſented a bull and cow, a horſe and mare, a ram and two ewes, with ſome goats, to Poulaho and Fenou, who were the perſons moſt likely to take care of them. A couple of rabbits, which had been given to the latter, had already bred; and ſome Otaheitean dogs, which had been left in 1773 with Attago, had multiplied. Some of the animals having previouſly been ſtolen from Captain Cook, he had ventured to put the king and ſeveral chiefs into confinement, till reſtitution was made. The natives aſſembled in arms to releaſe them, but by Poulaho's order they deſiſted; and the animals being brought back, he and his nobles were ſet at liberty, without any diminution of their friendſhip, or even interruption of their entertainments. At the cloſe of theſe, ſome officers, wandering over the iſland, were plundered, both of the articles they had taken for trade, and of their arms. On receiving this intelligence, Poulaho and the other chiefs prudently removed from the neighbourhood, to avoid a ſecond captivity; but they returned upon being aſſured that no violence would be uſed, and they cauſed the things which had been ſtolen to be reſtored. Captain Cook then viſited Mōoa, a village ſituated a league from the bay, upon the banks of the inlet, where the chiefs have places of abode and elegant plantations. The boat and its contents were left unguarded on the bank, by the direction of Poulaho, who engaged that nothing would be ſtolen. The ſhips were found, upon their return, to have been likewiſe exempt from depredation, through the vigilance and authority of Fenou: but a quarrel took place the following day between a working party and ſome of the natives, three of whom were confined and flogged, and a fourth ſhot through the neck with a ball by the centry. The poor man narrowly eſcaped death, and no meaſures were taken for revenge, either by the chiefs or the common people. The king dining on board ſeemed highly pleaſed with the pewter plates; and being preſented with one, ſaid that he would ubſtitute it for the bowl which had before ſuſtained the offices of chief juſtice and viceroy. At another dinner, which was

given on ſhore by Captain Cook, he invited, at Poulaho's deſire, Mongōula Kāipa, the ſiſter of Latoo Libooloo. The king had been accuſtomed to abſtain from eating in her brother's preſence, without ſhewing him any other mark of reverence: but to her he paid the ſame homage that he received from his own ſubjects, embracing her feet with his hands.

Captain Cook prolonged his ſtay till July 5, to obſerve an eclipſe of the ſun; and he was delayed ſeveral days later for want of a favourable wind to carry the ſhips out of the harbour by a channel that he had diſcovered to the eaſtward, which was ſafer than the northern paſſage whereby they had entered the bay. During this time he reviſited Mooa, and was preſent at a curious ceremony called the *natche*. On the 11th of July they, with ſome difficulty, cleared the reefs by which the harbour is formed, and proceeded to Eōoa.

It is not known that any other navigator viſited Tongataboo before the laſt day of 1787, when M. de la Pérouſe paſſed it to the weſtward without anchoring. He laid to, off the ſouthern ſhore; and ſeven or eight canoes having approached within twenty yards of the French ſhips, the natives leaped out of them, and ſwam alongſide with cocoa-nuts in each hand, which they exchanged very honeſtly for bits of iron, nails, and ſmall hatchets. They ſoon after went on board with confidence and cheerfulneſs; and a young man, who aſſerted that he was the ſon of Fenou, received ſeveral preſents with cries of joy. He preſſed them to land, and promiſed abundance of proviſions, which their canoes were not capable of bringing off. The iſlanders were noiſy, but had no appearance of ferocity, although they brought ſome clubs in their boats. They had all loſt two joints of their little fingers. La Pérouſe bore away, the evening of the following day, ſeeing no proſpect of obtaining proviſions without coming to an anchor.

Captain Edwards, in the Pandora, paid a viſit almoſt equally tranſient to this iſland in the latter end of July 1791, in ſearch after the mutineers of the Bounty. He obtained proviſions, but could

get no water that was not brackiſh. It was underſtood that Fenou had then lately died.

Meſſrs. D'Entrecaſteaux and Huon, in the French ſloops La Recherche and L'Eſperance, anchored at Tongataboo on the 3d of March 1793, and were very hoſpitably entertained. They ſtaid a week, but the detail of their viſit has not tranſpired.

No other European veſſel is known to have touched at this iſland; for the account given by the Europeans who were found here by the Duff, cannot be depended upon. It is not improbable, that Tongataboo might be viſited by the Spaniſh navigators Maleſpini and Baſtemente, who are ſaid to have diſcovered in this neighbourhood a group of iſlands, called the Babacos, about the ſame time that the French ſloops paſſed by.

The intercourſe of Europeans at Tongataboo having been ſo much leſs frequent than at Otaheite, it was with ſomewhat leſs confidence that a miſſion was attempted at the former than at the latter place. The reſult will appear from the relation of the voyage, which alſo throws light upon ſeveral circumſtances, for which preceding navigators could not account. The nature of the government of this iſland is not yet wholly developed. Captain Cook was much at a loſs reſpecting it, and had ſuppoſed Fenou to be the ſovereign, till he became acquainted with Poulaho. When theſe two perſonages met, the miſtake was immediately corrected: but the dignity and power of the commander in chief, which ſeem, like the ſovereignty, to be hereditary, are ſo great, that the apparent ſuperiority of one above the other muſt depend in a conſiderable degree upon the perſonal qualities of thoſe who fill theſe ſtations. Poulaho being dead, his ſon Futtafaihe ſucceeded him in the ſovereignty; but he being a voluptuous man, the government is chiefly conducted by Fenou Toogahōue, the preſent commander in chief, who is ſaid to be nephew of the former. His ſuperiority as a warrior and as a man of buſineſs, gives a preponderance to his authority. The influence of the royal family ſeems alſo to have been diminiſhed by a civil war,

which Toogahoue had waged with ſucceſs. The government here, as at Otaheite, is evidently in a great meaſure ariſtocratical; but the power of the chiefs is more deſpotic at Tongataboo, although exerciſed with leſs outrage to private property. The officers of ſtate here likewiſe maintain a kind of general juriſdiction: while at Otaheite every thing ſeems to be decided either by ſuperior force, or by arbitration in the ſeparate diſtricts; and criminal puniſhment is there unknown, except in the ſelection of obnoxious characters for occaſional ſacrifices. The latter ſeem to be offered at Tongataboo much leſs frequently, and only upon funereal occaſions. Infant murders are here unknown; as well as infant ſucceſſion, and the ſociety of arreoes, which appear to be principal cauſes of that horrid cuſtom in the Georgian iſlands. The laſcivious practices which are almoſt univerſal there, ſeem to be uſually reſtricted here to common proſtitutes of the loweſt claſs. Polygamy is eſtabliſhed, but adultery is puniſhed with death. The neceſſity of cultivation, and the regard paid to private property, have rendered the people of Tongataboo more ingenious and induſtrious: and being ſeldom at war, they appear to be remarkably free, in general, from habits of ſuſpicion or revenge. Their muſcular ſtrength and activity are great; although in ſize they are much exceeded by the chiefs of Otaheite, and of ſome other iſlands. Intrepidity and dexterity are ſtriking features of their general character; and theſe qualities naturally render thoſe individuals who are the moſt depraved, peculiarly miſchievous.

Tongataboo, conſidered in itſelf, is evidently deſirable as the ſeat of a miſſion; but its principal importance ariſes from the extenſive and intimate connexion that it has with other iſlands. While moſt of thoſe which are diſperſed over the Pacific Ocean are independent of each other, Tongataboo is the centre of government to a ſurpriſing number. The natives named more than one hundred and fifty of theſe when Captain Cook was laſt there; but ſeveral are uninhabited, many of them very ſmall, and ſome were at that time independent of their government, and even hoſtile to it. Only fifteen

of theſe are lofty, and few are ſo large as Tongataboo. Captain Cook explored more than ſixty of the whole number, and other navigators have diſcovered many of the remaining iſlands of this group. The direction in which it chiefly extends being north and ſouth, renders the communication each way practicable during the trade wind; and moſt, if not all the iſlands, are regularly viſited by the ſovereign or the commander in chief.

It remains to give ſome account of other remarkable iſlands, which have been diſcovered in this neighbourhood; and firſt of ſuch as are immediately ſubject to Tongataboo.

The iſland of Eōoa lies ſouth-eaſt of Tongataboo, from whence it is diſtant nearly four leagues. Its form approaches to an oval, with its longeſt diameter from north to ſouth. Its eaſtern ſide is placed by Captain Cook in 174° 40′ weſt longitude, and its ſouthern extremity in latitude 21° 29′. It is about ten leagues in circuit, and almoſt as high as the Iſle of Wight, being perceptible from a diſtance of twelve leagues at ſea. The ſouth-eaſtern coaſt riſes immediately from the ſea with great inequalities; but on the north-weſt part are valleys, meadows, and plains, of conſiderable extent. From that quarter the ground aſcends gradually to the higheſt part, which then continues nearly level. The ſoil on the heights is chiefly compoſed of a ſoft ſandy ſtone, but in other parts is uſually a reddiſh clay, of a great depth. A deep valley, which is two hundred feet above the level of the ſea, conſiſts almoſt wholly of coral rock, but is covered with trees. The cultivated plantations chiefly border upon the coaſts. There are ſprings of fine water in various parts of the iſland, but none of them are conveniently acceſſible to ſhipping. The beſt anchorage was found upon the north-weſt ſide, in latitude 21° 20′ 30″, on a gravelly bank extending two miles from the land, with depths from twenty to thirty fathom. Abreaſt of it is a creek, which affords convenient landing for boats at all times of the tide. In its produce and inhabitants this iſland reſembles Ton-

gataboo, except that it is not the uſual reſidence of any of the ſuperior chiefs, although ſeveral of them have property at Eooa. It has, notwithſtanding, greatly the advantage of Tongataboo, for pleaſantneſs of ſituation, as well as for goodneſs of freſh water; and apparently muſt exceed it in ſalubrity.

The iſland was diſcovered by Taſman, who did not land there; nor does it appear certain that any navigator beſide Cook has been upon it. He viſited Eooa in 1773, before he came to Tongataboo; and in 1777, after he left that place. At both times he met with the moſt cordial reception, although he could not obtain the ſame profuſion of ſupplies that was laviſhed upon the Engliſh by the court of Tongataboo. A perſon named Taōofa, who exerciſed the principal authority, entertained them with a public ſpectacle of dancing, boxing, wreſtling, &c. which, though upon a ſmaller ſcale than at the ſeat of government, collected together a concourſe of people, and was productive, as uſual, of ſome diſorderly conduct. The peaceable and affectionate behaviour of the people, in general, was ſuch as to induce him to name theſe iſlands, and the others which he viſited in the ſame group, The FRIENDLY Iſlands. To the anchorage at Eooa he gave the name of Engliſh road. He left a ram and two ewes upon this iſland.

The third iſland of this group which requires our notice is ANAMŌOKA. It is ſituated in latitude 20° 15′, 174° 31′ weſt longitude, about eighteen leagues diſtant from Tongataboo, which it reſembles in its aſpect. Its form is triangular, and none of its ſides exceeds the length of four miles. Its extent is alſo diminiſhed by a large ſalt lagoon, which almoſt cuts off its ſouth-eaſtern angle from the reſt. Its coaſts are ſurrounded by ſmall iſlets, ſand-banks, and reefs. A harbour is formed by theſe on the ſouth-weſtern ſide of the iſland, with anchorage in ten and twelve fathom, the bottom coral ſand. It is well ſheltered, but no freſh water is to be obtained near the ſhore. On the north-weſt ſide are two coves, to which

there are narrow paſſages for boats through the reef. Juſt to the ſouthward of theſe is a bank, free from rocks, with twenty and twenty-five fathom depth, one or two miles from ſhore. The coaſt riſes nearly perpendicular fifteen or twenty feet from the ſea, and the interior appears level, excepting ſome ſmall hillocks, and a more conſiderable one toward the centre of the iſland. It is ſimilar to Tongataboo in ſoil and productions, but is leſs cultivated, even in proportion to its ſize. It is however better furniſhed with water, there being a pond about three quarters of a mile from the landing-place on the north-weſt ſide, of half a mile in circuit. The water is a little brackiſh, but having in part anſwered the purpoſes of navigators, their viſits to this iſland have been more frequent than to thoſe already mentioned; although the diſtance from their ſhips has rendered watering hazardous as well as difficult.

Taſman anchored here on the 25th of January 1643, and was treated very kindly by the natives in general, and by a chief, whoſe preſence and authority probably rendered this viſit the more tranquil. He gave to the iſland the name of Rotterdam, having called the former two Amſterdam and Middleburg. Captain Cook firſt arrived at Anamooka on the 20th of June 1774 in the Reſolution, having loſt the company of Captain Furneaux in the Adventure, ſubſequent to their viſit to Tongataboo the preceding year. He approached Anamooka from the ſouth-eaſtward, after having doubled the low iſlands and ſhoals lying in that direction, to the latitude of 20° 25′. Thefts were more frequently committed here than at the ſouthernmoſt iſlands of the group; the character of the women appeared alſo to be much more licentious, and that of the men more daring. No farther miſchief than plunder was attempted, and this was ſeverely puniſhed by their European gueſts. None of the principal people were preſent to reſtrain the unruly; but ſome of the natives diſtinguiſhed themſelves by the goodneſs of their conduct, and moſt of them behaved well, except when peculiar temptation inflamed their cupidity for the novelties of which their viſitors were

poſſeſſed. The chaſtiſement inflicted upon the offenders effectually improved their behaviour before the departure of the ſhip, which took place on the 29th of June.

Captain Cook returned to this iſland in 1777, in company with Captain Clerke; and anchored in the road on the 1ſt of May. A perſon called Toobou then reſided as chief, and another, named Tāipa, who alſo acted as principal officer in Poulaho's family, became very ſerviceable. He introduced to them Fenou, who reſorted hither from Tongataboo on being informed of their arrival. This great man prevailed upon Captain Cook to ſail to the iſlands called Hapāe, in preference to the former, which he meant to have immediately reviſited. They accordingly proceeded to Hapae on the 14th of the ſame month, by which time the two ſhips' companies ſeemed nearly to have drained Anamooka of proviſions; but on returning early in June, the ſtock was found ſurpriſingly recruited. Thefts had been practiſed during their former ſtay, in a private manner, even by ſome of the chiefs, till they were compelled to make reſtitution; and on the return of the veſſels, when all the people of rank were abſent, very little order was obſerved. Poulaho and Fenou arrived ſoon afterward, and within three days accompanied the navigators toward Tongataboo.

Lieutenant Bligh, in the Bounty, anchored at Anamooka on the 23d of April 1789. The natives, who immediately came alongſide with yams and cocoa-nuts in their canoes, did not offer to come on board till they had aſked permiſſion. The next day he was viſited by Taipa, who was then old and lame, but retained the impreſſion of his intercourſe with the Engliſh twelve years before, in ſuch a degree that he perfectly underſtood their pronunciation of South-Sea words, which no other perſon there was able to do. He informed them that their old principal friends were then living at Tongataboo, and he offered a large houſe for the uſe of the Engliſh, ſuppoſing they would, as formerly, have had a party on ſhore. Several things that were ſtolen were reſtored by his influence. Some

more daring robberies being committed, and the natives crowding in large canoes from the neighbouring iſlands, Mr. Bligh thought it neceſſary, on the 26th, when the ſhip was under ſail, to confine ſeveral of the chiefs, in order to recover what had been loſt. This meaſure producing no other effect than extreme diſtreſs in his priſoners, he diſmiſſed them with preſents, and departed. Pine-apples, which had been planted in the iſlands viſited by Captain Cook, were found here at that time in a flouriſhing ſtate.

Captain Edwards twice viſited Anamooka in 1791, having appointed this iſland for a place of rendezvous with the ſchooner that had attended him from Otaheite, but afterward loſt company of the Pandora. He firſt anchored here on the 29th of June, and immediately diſpatched Lieutenant Hayward to inquire at the iſlands of Hapae and Fejē after Fletcher Chriſtian and his party, but without ſucceſs, excepting in their traffic for proviſions. The licentiouſneſs of the women at Anamooka ſeems to have been greatly promoted by European profligacy during this viſit; and inſtances of ferocity were manifeſted by the native men, which had till then been unknown; eſpecially in one caſe, where Lieutenant Corner narrowly eſcaped being murdered. They were, notwithſtanding, very attentive to the inſtructions which the officers gave them on the cultivation of the exotic plants, and tranſplanted the pine-apples immediately on receiving directions. Poulaho and one of the Toobous, who had met Captain Edwards at Anamooka, ſailed with him early in July to the neighbouring iſland of Toofoa, whither they were going to collect tribute. On the 29th of that month he again anchored here, and being ſtill diſappointed of intelligence about the ſchooner, departed the 3d of Auguſt.

No ſubſequent viſit to this iſland has been made known. The detail already given is more than proportionate to the importance of the place. It is ranked by the natives among the ſmaller iſlands of their archipelago, which contains thirty-five larger than this. A diſeaſe of the leprous kind, which ſeems to be common to all the

iſlands of this ocean, is ſaid to prevail more at Anamooka than in any other part of this group. The venereal diſeaſe, which was certainly introduced here by the Engliſh, has alſo probably made a dreadful progreſs, in conſequence of the unreſtrained debauchery practiſed by its laſt viſitors, who are acknowledged to have been greatly infected when they arrived at this place from Otaheite. Wood being an article procured here by all the ſhips, it is neceſſary to mention the damage that has been incurred in cutting a tree, called fāitanoo by the natives, which is a ſpecies of pepper, and yields a milky juice that injures the eyes and ſkin of the workmen.

The iſland mentioned above, named TOOFŌA, is ſituated N.N.W. from Anamooka, at a diſtance of ten leagues: it is obſervable from thence by means of its height, and of a volcano at its ſummit, which almoſt conſtantly emitted ſmoke, and ſometimes threw up ſtones. Its ſhores are ſteep, and covered with black ſand. The rocks are hollow, and in ſome places of a columnar form. The mountain, except in ſpots that appear to have been recently burned, is covered with verdure, ſhrubs, and trees. The coaſt is about five leagues in circuit. To the north-eaſt end of this iſland, and only two miles diſtant, is another of much leſs extent, but of thrice its height, which is called KAŌ: it is a mountainous rock, of a conical form. Both theſe were diſcovered by Taſman, and have been ſeen by every ſubſequent navigator of this group. Captain Cook paſſed between them, and had no ſoundings in the channel by which they are ſeparated. Each iſland was underſtood to be inhabited, but no European had landed upon either, at the time when the mutiny ſuddenly occurred in the Bounty, two days after the departure of that veſſel from Anamooka. Lieutenant Bligh was forced into a boat, with eighteen of his people, when ten leagues ſouth-weſt from Toofoa. He attempted, therefore, to get an immediate ſupply of bread-fruit and water at that iſland, which, as he underſtood, afforded thoſe articles. The next morning, 28th April 1789, they landed in a cove on the north-weſt coaſt, in latitude 19° 41′. They climbed the heights,

but obtained only ſome cocoa-nuts and plantains, and a few gallons of water from holes in the rocks. The weather being too boiſterous to proceed, they ſheltered themſelves by night in an adjacent cave. On the 1ſt of May ſeveral of the inhabitants brought them a ſmall ſupply, and retired peaceably in the evening. The next day their number greatly increaſed. Some principal perſons alſo came round the north ſide of the iſland in canoes, and among them one of the chiefs whom Lieutenant Bligh had threatened to carry from Anamooka, upon an occaſion which has already been mentioned. They offered to accompany him to Tongataboo when the weather ſhould moderate; but ſome ſymptoms appearing of a deſign to obtain by force the articles that he could not afford to barter with them, he determined to depart that evening, as they were not inclined to retire. They had previouſly ſold him ſome of their weapons, and they now allowed his people to carry their property into the boat; but they would not ſuffer him to embark, and a conteſt enſued, in which moſt of the Engliſh were wounded by ſtones, and one of them was killed. The reſt eſcaped, and bore away toward New Holland; from whence they reached the Eaſt Indies in their boat, enduring extreme hardſhip, but no farther loſs of lives.

This unhappy event furniſhes the only inſtance of an European being killed at any iſland of this group, notwithſtanding the ſeverity, and even the cruelty, which has frequently been exerciſed toward the natives, on account of the thefts committed by them. That their eagerneſs to obtain our property is ſuch as to endanger a ſmall party landing at any of the leſs civilized iſlands, is evident, not only from Captain Bligh's experience, but alſo from that of a few people on board the ſchooner which had accompanied the Pandora from Otaheite. After parting company, as before mentioned, ſhe unfortunately came to Toofoa inſtead of Anamooka, where Captain Edwards probably was at the very time. They obtained ſome water and proviſions from the natives; but the latter attempted to ſeize the veſſel, in which there were only nine people. Theſe, however, being

amply provided with fire-arms, ſucceſsfully reſiſted the aſſault of numbers vaſtly ſuperior. Few days could apparently have elapſed after this occurrence, when the Pandora arrived at Toofoa with Poulaho on board. Lieutenant Hayward, who had been there with Bligh, recollected ſome of their former aſſailants. They ſhunned his notice, and had perhaps more reaſon for doing ſo than he knew, as at that time he received no intelligence of the ſchooner.

HAPĀE (ſometimes pronounced Habēi) has been mentioned as the place to which Captain Cook accompanied Fenou and Taipa at the deſire of the former, from Anamooka in May 1777. It is reckoned by the natives as one of the more extenſive iſlands of their group, but it conſiſts of four or more low iſlets, ſix or ſeven miles each in length, which are joined together by a reef. They are not more than two or three miles broad. That iſlet which is moſt cultivated is called Lefōoga, or Lefooka; and this alone exceeds Anamooka in the number and extent of its plantations. At its ſouth-weſtern end is an artificial mount fifty feet in diameter at the ſummit, which is raiſed to the height of forty feet above the reſt of the ground. The Reſolution and Diſcovery anchored abreaſt of the reef that connects this iſland with another to the north-eaſt which is called Fōa, in twenty-four fathom, with a bottom of coral ſand. A creek in the ſhore of Lefooga, three quarters of a mile from the ſhips, afforded convenient landing at all times. Proper meaſures having been taken by Fenou and Taipa, an abundant ſupply of proviſions was obtained, and public diverſions were ſplendidly exhibited; but theſe chiefs were leſs careful to prevent the theft of European articles. They left Captain Cook on the 22d of the ſame month, requeſting him to wait till they returned from Vavōu, which they repreſented to be two days ſail in their canoes to the northward of Hapae. Finding it difficult to obtain ſupplies in their abſence, he removed on the 26th, ſouthward of Lefooga, and ſearched in vain for a channel between the low iſlands. That which lies next to Lefooga, in this direction, is called Hoolāeva, and is deſtitute of cultivation, being uſed only for

fiſhing and catching turtle; but an artificial mount, ſimilar to that in Lefooga, was obſerved upon it. Poulaho met the ſhips before their departure, and accompanied them on the 29th, in their paſſage among the ſmall iſlands and reefs, which obſtruct the navigation between Hapae and Anamooka.

Fran. Ant. Maurelle, a Spaniſh diſcoverer, was entangled in the ſame navigation in March 1781, after having been very hoſpitably entertained at ſome iſlands immediately to the northward of Hapae. He found a paſſage with a depth of five fathom, between the latter and the iſlands to the weſtward of it, which had been miſſed by Captain Cook. Meeting with freſh obſtacles among thoſe iſlands which lie directly north of Anamooka, he bore away toward Kao and Toofoa. While amidſt the iſlands, he trafficked with the natives, who came off to the ſhip in their canoes. A perſon who was ſaid to be the chief over forty-eight iſlands, alſo came on board after ſending preſents. He promiſed the ſame public diverſions and contributions with which the Engliſh had been entertained, to induce Maurelle to land. The moſt ſouthern point of the iſland, where this man is ſaid to have reſided, is placed in the latitude of 19° 39′. The longitudes aſſigned by Maurelle are ſeveral degrees too far to the weſtward. He did not ſuſpect the iſlands which he named Galvez, Gran Montana, and San Chriſtoval, to be thoſe called by the natives Hapae, Kao, and Toofoa; and he left Anamooka and Tongataboo out of ſight to the eaſtward, but ſaw the two ſmall rocky iſlands, Hōonga Tōnga and Hōonga Hapāe, in latitude 20° 32′, and named them Las Culebras. He diſcovered a dangerous reef, extending two leagues, and leaving to the ſouthward a channel, three leagues wide, between the reef and thoſe iſlands. He alſo ſaw the high uninhabited ſpot, diſcovered and named Pylſtaarts iſland by Taſman, in latitude 22° 22′, 175° 59′ weſt longitude. This he called La Sola.

An iſland, lying in the latitude of 17° 57′, 175° 16′ 54″ weſt longitude, was the firſt that Maurelle diſcovered in approaching the Friendly Iſlands. He fell in with it 26th February 1781, and named

it AMARGURA (Bitterneſs), on account of his *ſevere* diſappointment of obtaining refreſhments from it, no landing-place being found even for boats, and the iſland itſelf having a ſingular appearance of barrenneſs. Upon a conſiderable mountain within it, not a tree was to be ſeen. In July 1791 Captain Edwards coaſted the north-weſt ſide of this iſland, and obſerved the appearance of a tolerable landing-place in that quarter. That part of the coaſt was flat table land, without eminence or indentation, and from the edge of the ſurface ſmoke iſſued along its whole extent. He called it Gardner's iſland.

An iſland called by the natives LĀTTAI, in latitude 18° 47′ 20″, 174° 48′ weſt longitude, was diſcovered by Maurelle the day after he had paſſed the former. It conſiſts chiefly of a vaſt conical mountain, the ſummit of which appeared to be burnt, but the ſides were covered with trees; and it is ſurrounded with a lower border, which is very fertile, and affords freſh water. Many canoes came off, and the people in them, among whom was the chief of the iſland, behaved with much confidence and kindneſs, and ſold cocoa-nuts and bananas to the Spaniards. Captain Edwards gave this place the name of Bickerton's iſland.

Maurelle proceeded toward ſome iſlands fifteen leagues diſtant, and lying eaſt-north-eaſt from the preceding; the appearance of which promiſed better anchorage, as well as more abundant refreſhments. He was prevented by the wind from reaching them till the 4th of March, when, after paſſing between ſome ſmaller elevated iſlands on the north-weſt of the principal land, he anchored in a creek bordered with houſes and plantations. In approaching this ſtation, the ſhip had every day been ſurrounded by numerous canoes, laden with all kinds of proviſions, in exchange for which the iſlanders wanted to have tools, but obtained only clothing, Maurelle having ſtrangely prohibited the ſale of iron. The natives were in general tall and robuſt. The chief, named Toobou, to whom they paid the moſt profound reſpect, was advanced in age, and very corpulent.

He treated Maurelle with the ſame profuſe hoſpitality that Cook had experienced at the more ſouthern iſlands. Water was not, however, to be obtained ſufficiently nigh at hand, and that which oozed into a pit dug by the Spaniards proved too brackiſh to be uſed. Maurelle therefore removed to a bay two leagues from the former, and in doing ſo loſt two anchors. Here the ſhip was perfectly ſheltered, and good water was obtained cloſe to the ſhore. The Spaniards were entertained with the uſual public diverſions, and being always on their guard, the intercourſe on ſhore was not interrupted by any conteſt; but the iſlanders who came on board ſtole every thing they could ſeize. They tore away the chain of the rudder; and after another had been ſubſtituted, one of the natives was ſhot dead in attempting to take that alſo. Maurelle ſailed 19th March, through a channel to the ſouth-weſt, which, as well as that by which he entered, was found to be perfectly commodious. He places his anchorage in latitude 18° 36′, and he called it *El Refugio*, or the Refuge.

The largeſt of theſe iſlands is nearly equal in extent to Tongataboo, and conſiderably higher, although not mountainous. It is highly fertile, and well cultivated, producing the ſame fruits and roots as elſewhere in theſe latitudes, and abounding more with the cloth-plant than any of the Friendly Iſlands. Maurelle named this group after Don Martin de MAYORGA, then viceroy of Mexico; and gives no intimation of the names uſed by the inhabitants.

Pérouſe, who, in 1787, approached all the iſlands laſt deſcribed, but had no intercourſe with the natives, takes it for granted that they conſtitute the country called by Cook Vavaoo, but pronounced Vavōu by the Friendly iſlanders, and already ſpoken of as lying at the diſtance of two days ſail from Hapae. But this ſpace, according to Captain Cook's calculation, muſt exceed two hundred miles, which is more than double the diſtance between Hapae and the iſlands of Mayorga. Captain Edwards alſo explored this cluſter in July 1791, naming it Howe's iſlands, and the anchorage Curtis's ſound. The ſhip was viſited by two perſons, called Futtafaihe and Toobou.

Captain Bligh, in the Providence, accompanied by Captain Portlock, in the Aſſiſtance, when returning with the bread-fruit from Otaheite, laid to during the night, 3d Auguſt 1792, off theſe iſlands, and obtained proviſions, but did not land. Two ſhips, which Maurelle underſtood to have been here prior to his voyage, might be thoſe of Cook and Clerke, which the natives had probably ſeen at Hapae. By whatever name theſe iſlands ought to be diſtinguiſhed, they preſent a favourable and a conſiderable object for the attention of our miſſionaries. The longitude aſſigned to them by Captain Edwards is 173° 53′ weſt.

NEOOTABŌOTABOO and KOOTAHĒ are ſeparated by a channel only three miles broad, in which is a ſmall iſland; and are ſituated in latitude 15° 55′, 173° 48′ weſt longitude. The former is the more extenſive, and is reckoned among the larger of the Friendly Iſlands. It is chiefly low, but has a conſiderable hill in its centre. It is divided into two unequal parts by a channel, which, at the mouth, is three hundred yards wide. Kootahe is very lofty, of a conical form, between two and three miles in diameter, and lies north-eaſt from the former. Both are populous, fertile, and poſſeſſed of the ſame animals and vegetables as the iſlands before deſcribed. They were diſcovered by Schouten and Lemaire, 10th May 1616. Their ſhip anchored on the north-weſt ſide of Kootahe, half a mile from the ſhore, in ſandy ground, with twenty-five fathom; but they ſent a boat to the larger iſland to ſearch for a better ſtation. The natives ſwam around the ſhip, and bartered cocoa-nuts in abundance for nails and beads; but they endeavoured to ſeize the boat, and one of them was ſhot before they deſiſted from the attempt. The chief of Neootabootaboo, who had the title of Latoo, came on board; and having invited the Dutch to that iſland, they were proceeding thither, when a thouſand of the natives ſuddenly attacked the ſhip from their canoes, but were repulſed with much havoc by the cannon loaded with muſket-balls. Schouten departed on the 13th of the ſame month. He gave the names of Traitors' and Cocoa iſlands to theſe diſcoveries, in conſequence of the reception he met with. Captain Wallis fell in with them

13th Auguſt 1767, and called them Keppel's and Boſcawen's iſlands. His boat's crew examined Neootabootaboo, and found a place for anchoring and landing, with freſh water, but inconveniently ſituated. Captain Wallis exchanged ſome nails for fowls, fruits, and one of their clubs, and proceeded the next day to the weſtward. The nails were in Poulaho's poſſeſſion at Tongataboo, when Cook was there with him. Pérouſe ſaw Kootahe 20th December 1787, and having the next day examined both the iſlands, laid to on the following, in a ſandy bay upon the weſt coaſt of the larger diviſion of Neootabootaboo. The natives brought off the fineſt cocoa-nuts he had ever ſeen, with other vegetables, as well as ſome fowls and a hog: they diſcovered no apprehenſion, and traded very freely. They reſembled the more ſouthern iſlanders in every thing, except that their looks indicated a ferocity, like that which characterizes their northern neighbours. The French did not ſuffer them to come on board, but puniſhed the moſt trifling thefts with ſeverity; having been recently exaſperated by the murder of Captain de L'Angle and eleven more perſons, at one of the Navigators' iſlands, which lie to the northward of theſe. A rocky bank, two or three leagues north of Kootahe, was found in 1616, with fourteen fathom water upon it.

An iſland was diſcovered by Schouten and Lemaire the day after they left the preceding, which they reckoned to be thirty Dutch leagues more to the weſtward. They judged it to be nearly of circular form, and about two leagues from north to ſouth; but they expreſs ſome uncertainty as to its extent. It is hilly, and covered with verdure, abounding with cocoa-nut trees, and populous. A large village laid cloſe to the ſhore. They called it Hope iſland, from the proſpect it afforded them of obtaining refreſhments. Of theſe they were nevertheleſs diſappointed, not being able to land for the ſurf, which every where broke upon the coaſt. Sending a boat to ſound, they found from twenty to forty fathoms, two or three hundred yards from ſhore, with rocky bottom; but there were no ſoundings a little further out. The natives acted as at Kootahe, and

ſeveral of them were killed for attempting to ſeize the boat. They brought off vegetables only. The Dutch proceeded the ſame day to the weſtward.

Captain Edwards fell in with this iſland 5th Auguſt 1791, when he apparently meant to have viſited the former two, but was carried too much to leeward. He places it in latitude 15° 53′, 175° 51′ weſt longitude. In the account of his voyage, it is ſpoken of as having conſiderable extent, and the houſes as being of much larger conſtruction than at other iſlands of this archipelago. He named it Proby's iſland, but underſtood that the natives called it Onoo-afōu.

This name, and the diſtance of this iſland from Hapae, accord with the deſcription given to Cook, of the Vavōu of the Friendly iſlanders; to which their term for an inhabited country, Wanoo, may have been prefixed by the natives, as it is to the names of ſeveral iſlands in this ocean. Computing the extent of the iſland by its proportionate diſtance from Kootahe, it muſt be nine or ten Engliſh miles in diameter, according to Lemaire's ſtatement. Poulaho aſſerted that it affords as good anchorage as Tongataboo, and that it is larger, and has ſeveral ſtreams of freſh water. Vavou is in high eſtimation among the Friendly iſlanders; and was, in 1777, the reſidence of Latoo-libooloo's mother and ſiſter. A ſolemn mourning was alſo then celebrated at Tongataboo for a chief who had lately died at Vavou.

Two more iſlands were diſcovered by Schouten and Lemaire, the fifth day after leaving that laſt deſcribed. They deſtroyed ſome of the natives at their firſt interview, but were afterward hoſpitably entertained by them, and procured every kind of refreſhment in great abundance. They were viſited by a perſon bearing the title of Latoo, and by another ſtyled Areekee, who was therefore probably the ſovereign of all the Friendly Iſlands. He was treated by the other natives with the utmoſt deference. They are repreſented like thoſe of the more ſouthern iſlands in moſt circumſtances, except in being deſtitute of clothing, and the females being deformed, and

peculiarly immodeſt. The iſlands are hilly, fertile, and populous. The extent of them is not deſcribed. The ſhip anchored in a narrow roadſtead, on the ſouthern ſide of the principal iſland, two or three hundred yards from a ſtream of freſh water, in a depth of ten fathoms, with ſandy bottom. Cloſe on the outſide of the ſhip was a bank, dry at low water. They place this anchorage in the latitude of 14° 56′ ſouth. The iſlands were named Hoorn, after the Dutch port, where the veſſel had been equipped; and the road was called Concord, after the ſhip's name.

If the Hope iſland of Schouten be Vavou, there ſeems little room to doubt that Hoorn iſlands are the country called HAMŌA by the Friendly iſlanders, who deſcribe it as being two days ſail from Vavou, to the northward of weſt, and agreeing in other reſpects with Schouten's Hoorn iſlands. They do not appear to have been viſited by any other navigator, except we may conceive them to be the two iſlands where Maurelle obtained refreſhments the 21ſt and 22d of April 1781; which, therefore, he named Conſolation Iſlands. The figure and aſpect of thoſe deſcribed by him, and by Schouten and Lemaire, perfectly accord. Maurelle does not give the latitude in his narrative. That upon his chart differs from Schouten's by more than half a degree; but an error of that amount is not unlikely to have occurred in Maurelle's reckoning. No other diſcovery correſponds with his, any more than with Schouten's iſlands.

Hamoa is repreſented by the natives of Tongataboo as the largeſt iſland of their archipelago; and Poulaho, who had frequently reſided upon it, ſaid that it furniſhed good water and abundant refreſhments, and afforded harbour for ſhips.

The preceding account includes all the iſlands hitherto diſcovered which have uſually been united under the ſame government. There are two more groups, containing countries of greater extent than any yet deſcribed, with which the Friendly iſlanders are known to have communication. To theſe, alſo, our miſſionaries may therefore be

able, through the Lord's bleſſing, to extend their labours from Tongataboo.

The very conſiderable cluſter, of which either the whole, or ſome part, is called by the natives, FEJĒ, lies within three days ſail in a canoe from that iſland. The more northern part of this numerous group was diſcovered by Taſman 6th February 1643. Theſe iſlands and reefs are evidently the ſame that were explored by the Duff, and amidſt which ſhe met with the greateſt danger that attended her voyage. They were named by Taſman Prince William's Iſles, and Heemſkirk's ſhoals. They reach northward to the latitude of 15° 33′. Captain Bligh fell in with the eaſternmoſt of theſe iſlands, in 178° weſt longitude, the third day after his eſcape from Toofoa in the Bounty's launch; and he paſſed through the midſt of them in a north-weſtern courſe, which he could not have made in a ſhip, there being only four feet depth of water on one of the reefs which he croſſed. In this direction, he found the group to extend four degrees weſtward from the firſt iſlands; and he ſaw ſeveral that had from thirty to forty leagues of coaſt, and appeared fertile, being pleaſingly variegated with hills and valleys. His defenceleſs ſituation obliged him to avoid intercourſe with the inhabitants. On his return from Otaheite in the Providence, 5th Auguſt 1792, he paſſed to the north of the firſt iſlands he had diſcovered in 1789, and coaſted, upon the ſouth ſide, ſome of thoſe which had been diſcovered by Taſman. After having croſſed his former track, he doubled the ſouthernmoſt iſland of the group, in latitude 19° 15′, 178° *eaſt* longitude, and proceeded, 11th Auguſt, on his voyage, in a courſe to the northward of weſt. He landed no where, and the iſlanders in vain attempted to overtake the ſhip with their canoes, apparently with hoſtile deſigns.

The moſt weſtern part of this group was diſcovered by Captain Barber, in the ſnow Arthur, 26th April 1794, on his paſſage from Port Jackſon to the north-weſt coaſt of America. He ſaw ſix of the iſlands, the largeſt of which he places in latitude 17° 30′, 175° 15′

eaſt longitude. He anchored in a bay on its weſtern ſide, and ſome natives who came off in a canoe were reluctant to come on board, and ſeemed to be unaccuſtomed to trade. The next day a number of canoes attacked the ſhip, and two of the crew were wounded by them with arrows. The ſavages attempted to board, but were repulſed with the ſhip's ſwivels and ſmall arms. The navigation on this, as on every other ſide of the group, was found to be intricate and dangerous.

It is uncertain whether theſe numerous and extenſive iſlands are connected together under a diſtinct government, or whether they are independent of each other, or moſtly ſubject to Tongataboo. It is certain that at leaſt ſome of the principal iſlands have been independent of its government, and occaſionally hoſtile to it. They are alſo of a diſtinct race, ſpeak a different language, and, beſide ſpears and clubs, make uſe of bows and arrows in battle. In this they reſemble moſt of the iſlanders who inhabit the larger countries to the weſtward; and differ from all who have yet been diſcovered to the eaſtward of this group. Many of the latter have bows and arrows, but they uſe them, as we do, only in ſport; their miſſile weapons in war being no other than ſpears and ſtones. The intercourſe of Feje with Tongataboo does not ſeem to have laſted many generations, but during the preſent century it has been frequent. The Friendly iſlanders regarded the people of Feje as ſuperior to themſelves, both in military proweſs, and in mechanical ingenuity; their weapons and clothing being wrought in a more maſterly ſtyle, and ſome manufactures, eſpecially that of earthen veſſels, being carried on at Feje, which are not attempted at Tongataboo. There alſo were dogs at Feje when there were none at the Friendly Iſlands, but they have been imported from thence ſince the latter group became known to the Engliſh. The ſtature of the Fejeans is ſuperior, their complexions are darker, and their hair approaches to wool. They, moreover, retain the practice of eating the bodies of enemies whom they have killed, which is now abhorred by all of the lighter race, except the inhabitants of New Zealand.

It is probable that the Fejeans are of the ſame race that occupies the moſt extenſive iſlands in this ocean. Their prevailing ferocity renders the more weſtern countries very dangerous of acceſs; but it may be hoped, that the ſuperior civilization of Feje, and its intercourſe with Tongataboo, to which it appears that at leaſt ſome part of this group has lately been ſubjected, may afford a favourable introduction of our miſſionaries among a nation of great extent, and in the utmoſt need of evangelical inſtruction. The only Europeans who are known to have landed at Feje, are Lieutenant Hayward, and a man who attended him thither, in a large canoe hired at Anamooka, for the purpoſe of ſearching after Fletcher Chriſtian. Their inquiry was fruitleſs, but ſeems to have been conducted without danger.

The other group which has intercourſe with the Friendly Iſlands, is that which was named by M. de Bougainville the NAVIGATORS' Iſlands. Theſe are only ten in number, but ſome of them are remarkable for their extent, fertility, and population. They are ſituated between 169° and 172° 30′ weſt longitude, and from latitude 13° 25′, to an uncertain extent ſouthward. They are all loſty, like the Society Iſlands, but are neither ſurrounded with a low border, nor encloſed by reefs. The eaſternmoſt iſlands of the cluſter ſeem to have been firſt diſcovered by Roggewein and Bauman in 1722. Another, of ſuperior magnitude, was added by Bougainville in 1768; and the two weſternmoſt iſlands, which are the moſt conſiderable, were diſcovered by Pérouſe in 1787. Each of the latter is more than forty miles in length. All theſe were viſited by Captain Edwards in 1791. Pérouſe was informed of three more to the ſouthward, named Shēka, Oſſamo, and Ooera, which he could not fall in with. The native names aſſigned to the principal iſlands by the two navigators, Pérouſe and Edwards, totally differ in every inſtance. PŌLA and OTĒWHEI are thoſe which they reſpectively give to the moſt weſtern iſland of the group; OYOLĀVA and OHA-

TŌOA to the next conſiderable iſland; MA-ŌONA and OTUTUĒLA, to that which Bougainville diſcovered; OPŌON and TOOMANŪA, to the eaſternmoſt iſland. The name of Tootoocla, which is aſſigned by the people of Tongataboo to one of the larger iſlands known to them, agrees with the information received by Captain Edwards. It is notwithſtanding difficult to conceive, how Pérouſe miſtook the name of the very iſland, where the aſſaſſination of the French navigators, already mentioned, was perpetrated in December 1787. Some remains of their clothing were ſeen there by the Pandora's people in July 1791. At Otēwhei the latter met with a perſon related to Fenou, commander in chief of the Friendly Iſlands. He had lately had a finger cut off on account of the illneſs which iſſued in the death of that chief. This circumſtance demonſtrates that ſome intercourſe ſubſiſts between theſe two groups. The inhabitants of both have the ſame language, and the ſame general cuſtoms, that are common to all the eaſtern iſlands of this ocean. The natives of the Navigators' Iſlands greatly exceed the Friendly iſlanders in ſtature and ſtrength, and are marked by a ferocity of aſpect and manners unknown at Tongataboo. In ſome particular cuſtoms they appear alſo to differ conſiderably. It is improbable that they ſhould be ſubject to Tongataboo; but the acquaintance they have with its inhabitants may render this important group acceſſible with ſafety to our brethren, in company with ſome of the Friendly Iſland chiefs, by whom they are already highly eſteemed.

Ohīttahoo, and other Iſlands of the Group called the Marquēſas.

THIS group is known to extend from $8\frac{1}{2}°$ to $10\frac{1}{2}°$ of latitude, and from $138\frac{3}{4}°$ to $140\frac{1}{2}°$ of weſt longitude. The inhabited iſlands, which have been diſcovered in it, are eight in number. They reſemble the Navigators' Iſlands in their aſpect and their coaſts. In moſt, if not in all of them, there are bays or coves which afford harbour for ſhipping; but acceſs to them is often made difficult by ſudden ſqualls

of wind which break over the mountains and precipices. The natives exceed, in general beauty, thoſe of the groups already deſcribed; eſpecially the females, who are not disfigured by punctures, although the men are almoſt entirely covered with thoſe marks. The women appear to be in greater and more general ſubjection at the Marqueſas than elſewhere. Both ſexes are inferior in perſonal cleanlineſs to the natives of Otaheite and Tongataboo, having leſs convenience for bathing. They uſe leſs clothing; and the chiefs are leſs diſtinguiſhed from their ſubjects, except by the profuſion of ornaments with which they are ſometimes covered. The ſoil of theſe iſlands, for the greater part, is not ſo fertile as in any of the preceding groups; but the inhabitants are, probably in conſequence of this deficiency, more active and vigorous than thoſe of Otaheite. The bread-fruit attains here to the higheſt perfection; but when it is out of ſeaſon the want of it is ſeverely felt, at leaſt at Ohittahoo, where articles of food to be ſubſtituted for it are ſcarce. The Marqueſans reſemble the Friendly iſlanders in paying a greater deference to age than the Otaheiteans, and in being exempt from the practice of infant murders, and other evils produced by the arreoe ſociety.

Ohīttahoo, which was ſelected out of the group to be a miſſionary ſtation becauſe it was beſt known to Europeans, is much inferior in extent to ſome of the neighbouring iſlands, being only nine miles long from north to ſouth, and about ſeven leagues in circuit. A narrow ridge of lofty hills runs through its whole length, and is joined by other ridges, which gradually riſe from the cliffs upon the coaſts. They are divided by deep, narrow, and fertile valleys, adorned with trees, and watered by brooks and caſcades. On the weſtern ſide are ſeveral coves. That in which Europeans have uſually anchored, is ſituated under the higheſt land in the country, in latitude 9° 55′ 30″, 139° 8′ 40″ weſt longitude. It bears ſouth 15° eaſt from the weſt end of a larger adjacent iſland, called Ohevahōa. The points that form the harbour (of which that to the ſouthward is the higheſt) are about a mile aſunder, and their diſtance from the head of the harbour not much leſs. The depth of water is from thirty-

four to twelve fathoms, and the bottom clean ſand. Two ſandy coves within the bay are ſeparated by a rocky point; and each has a rivulet and habitations in it. That on the northern beach bears the ſame name with the iſland; the other, which is nearly concealed among the trees, is called Innamei.

Alvaro Mendana de Neyra diſcovered this iſland and the three which lie neareſt to it, in July 1595. He named them Las MARQUESAS de Mendoça, in honour of Mendoça, Marquis of Canete, then viceroy of Peru, who had diſpatched Mendana from thence, with four ſhips, for the purpoſe of occupying the iſlands of Solomon, which had been diſcovered by the ſame navigator twenty-eight years before. Being very uncertain of the diſtance of thoſe iſlands from Peru, he was proceeding in their latitude to ſearch for them, when he diſcovered the ſouthernmoſt iſland of the Marqueſas. On the 25th July he ſent a boat to examine Ohittahoo, which he called Santa Chriſtina, and having found the harbour already deſcribed, he named it Port Madre de Dios. Manriquez, who commanded the boat, landed, and marched with twenty ſoldiers, by beat of drum, round the northern village; but the inhabitants did not ſtir from their houſes till the party halted, and called to them; when about three hundred men and women peaceably advanced. At the requeſt of the Spaniards they brought ſeveral kinds of fruit, and ſome water contained in cocoa-nut ſhells. The women, upon invitation, ſat down among the ſoldiers; but the men were ordered to keep at a diſtance, and to fetch more water in ſome jars which had been brought in the boat. They ſeemed diſpoſed to keep the jars; upon which Manriquez brutally fired amongſt them, and broke off their communication for that time. On the 28th, Mendana brought his ſquadron to anchor in the harbour; and maſs being performed on ſhore, the natives ſilently attended to the ceremony. After taking formal poſſeſſion of the country in the name of the King of Spain, he endeavoured to eſtabliſh a friendly intercourſe with the people, and ſowed Indian corn in their preſence. When he returned on board, he left the command of the party on

ſhore to Manriquez, and a quarrel again ſoon took place; one of the ſoldiers was wounded by a ſpear, and many of the natives were killed by the fire-arms, with which they were purſued while retreating with their women and children to the woods. From thence they vainly attempted to annoy the invaders with lances and ſtones, and after ſome days they made overtures of ſubmiſſion, and brought preſents of fruit to the guards which had been placed at the principal avenues. A familiar intercourſe being renewed, ſome of the iſlanders and Spaniards formed particular friendſhips; and a man who became intimate with Mendana's chaplain, went on board with him, diſcovered great docility, and ſeemed diſtreſſed when they departed. Having refitted one of his veſſels, and erected ſome croſſes on the ſhore, Mendana ſailed 5th July; but terminated his voyage without accompliſhing its object, and died at an iſland which he diſcovered 55° to the weſtward of Ohittahoo.

It does not appear that the Marqueſas were again viſited by Europeans till 1774, when Captain Cook went in ſearch of theſe iſlands, in order to aſcertain their longitude. After meeting with ſome danger, in attempting to turn into the harbour of Madre de Dios, he anchored there 6th April. Several canoes had followed the ſhip as ſhe paſſed the ſmall harbours on the ſame coaſt to the northward, and others came off from ſhore as ſoon as ſhe was anchored. A heap of ſtones was provided in each canoe; but the iſlanders finding their viſitors peaceable, bartered with them in an amicable manner. This intercourſe was renewed more abundantly the following day, but they betrayed the ſame propenſity to theft which every where prevails in the Pacific Ocean; and one of them having ſeized and got off with an iron ſtanchion, was haſtily ſhot through the head by an officer on board the Reſolution. Hete-hete, who was then in the ſhip, ſhed tears at ſeeing this act of barbarity; and Captain Cook took much pains to reſtore the familiarity which had been interrupted by it. The iſlanders aſſembled on ſhore, armed with ſpears and clubs, and drew up under ſome rocks on the north ſide of the harbour.

Cook went to meet them with a party under arms; and Hete-hete having explained to them the wiſhes of the Engliſh, the natives appeared ſatisfied, and conducted them to a brook, where water was obtained for the ſhip. A briſk trade for vegetables was carried on, and ſome hogs were purchaſed. The preſence of Cook was, however, found neceſſary to preſerve the confidence of the natives, who acted preciſely as if the conduct of the Spaniards, almoſt two centuries before, had been freſh in their remembrance. The women had been removed from this harbour, but ſeveral were met with at one to the ſouthward of it, who diſcovered no reluctance to the licentious familiarities of the ſailors. Hete-hete was ſoon able to converſe fluently with the natives, whoſe dialect differs from that of Otaheite chiefly in not admitting the ſound of *r*, and in having, like the Friendly iſlanders, the hard conſonants unknown at the other group. They paid great attention to the information which he gave them of cuſtoms in which his countrymen differed from them, and eſpecially of the mode of producing fire by the friction of dry wood.

A chief, named Hōnoo, and diſtinguiſhed by the title of Heka-ae, came with many attendants to the landing-place, and exchanged preſents with Captain Cook; but could not be perſuaded to accompany him on board. He was decorated with a great variety of ornaments, and wore a cloak, while the reſt of the men had only the māro round their loins. His looks and manner indicated much good-nature and intelligence. The ſupplies of proviſions ſeemed to increaſe in conſequence of his viſit, and no farther conteſt occurred; ſome theft's, which were committed, being ſuffered by Captain Cook to paſs unnoticed, as his ſtay was deſigned to be ſhort. He ſailed on the 11th April.

A French navigator, named Le Marchand, viſited the Marqueſas about the year 1789. Several veſſels, chiefly American, engaged in the fur trade, have alſo ſince touched here for proviſions; and the commander of one of them, named Roberts, built a ſmall veſſel at Port Madre de Dios, with which he proceeded to the north-weſt

coaſt of America. It is reported that the people of Ohittahoo had perſevered in the prudent meaſure of keeping their women at a diſtance from European viſitors; and that, at this ſeaſon, a conteſt was excited on the account, in which the reſpectable chief, Hōnoo, was killed by his brutal gueſts. This circumſtance, which there is but too much reaſon to believe, may account for the very different conduct obſerved relative to the females of Ohittahoo, in ſubſequent viſits at this place.

The Dædalus ſtoreſhip touched at this iſland on her way from England to join Captain Vancouver, and anchored in Port Madre de Dios, 22d March 1792, in twenty-four fathom. Not being ſufficiently ſheltered from the land wind, her cable parted early the next morning; and while driving out of the bay, the ſhip was found to be on fire. In extinguiſhing it, many pieces of rotten bedding were thrown overboard, and the natives crowded round the ſhip to pick them up. When the Dædalus regained her ſtation, and had been anchored cloſer in ſhore, it was obſerved that the buoy of the anchor from which they had been driven, had been purloined; but a piece of wood having been left by the natives in its ſtead, tied to the buoy-rope, directed them to recover the anchor. Lieutenant Hergeſt, who ſailed as agent in the Dædalus, went in the afternoon to the place for obtaining freſh water, which was at the diſtance of a mile from the ſhip; and finding the ſurf violent, he landed with only four men, in order to fill two water-caſks. The buckets uſed for this purpoſe were ſoon ſtolen by the iſlanders, who crowded round, without any perſon of authority to reſtrain them. They even ſnatched Mr. Hergeſt's fowling-piece out of his hand; and there being but one muſket left among the party, it was judged better to make good their retreat with this, than to employ it vindictively. On retiring to the long-boat, they found that ſome of the natives had, by diving, cut away the grapnel, with which it had been ſecured. When they regained the boat, they rowed cloſe to the ſhore, and fired a volley of muſketoons and ſmall arms over the heads of the crowd. All

immediately fled to the woods, except one man, who ſtood his ground, and threw ſtones at the boat's crew. This bravado was ſuffered to paſs unpuniſhed, but four cannon ſhot were fired from the ſhip over the ſouthern village, which was not above a quarter of a mile diſtant. This happily produced no worſe effect than to terrify the natives, who fled in every direction to the mountains; and about ſun-ſet one of them ſwam off with a green bough wrapped in white cloth, which he threw into the ſhip. Having thus diſcharged his embaſſy of peace, he immediately returned on ſhore.

The next day, Mr. Hergeſt repairing to the watering-place with an armed party, was cheerfully aſſiſted by the iſlanders to fill and roll the caſks, with which they alſo ſwam to the boats, and were ſuitably rewarded for their labour. They could not ſtill be reſtrained from pilfering on board, and a theodolite belonging to Mr. Gooch, an aſtronomer, was carried off, but ſeaſonably recovered.

A chief named Too-ōu, who had viſited the ſhip when ſhe firſt anchored, returned on the 24th with a preſent of proviſions; and two others, ſome days afterward, brought the grapnel which had been cut from the boat. They promiſed alſo to procure the fowling-piece, but came on board when the ſhip was ready to ſail, without fulfilling their engagement. Mr. Hergeſt having well rewarded them for their former trouble, and being confident that they could have recovered his gun, informed one of them that he ſhould carry him away if it was not ſpeedily reſtored; and accordingly placed a centinel over him in the cabin. The reſt of the natives fled in alarm; but the fowling-piece was obtained in half an hour. The priſoner was then liberated, greatly to his joy; and preſents were made to him, and to another principal perſon who had brought the gun on board.

The crowd of iſlanders having incommoded the ſhip's company in their buſineſs, the colours were hoiſted, to ſignify that they muſt not come on board. The men ſubmitted to this prohibition; but many of the women perſiſted in ſwimming to the ſhip, till muſkets

were repeatedly fired over their heads, to deter them. Thefts were frequent and daring, and the chiefs ſeemed to want either authority or inclination to repreſs them. One man, who had made off from the ſhip with a bucket, was ſhot unintentionally through the calf of his leg, but no other damage was occaſioned.

A good ſupply of vegetables was obtained; but few hogs could be purchaſed, and thoſe at a rate unuſually dear in the South-Sea iſlands. The harbour was accurately ſurveyed before the ſhip ſailed, but the ſketch given by Captain Cook was found to be ſufficiently correct.

The Prince William Henry left Otaheite on the 29th March, the ſame day that the Dædalus ſailed from Ohittahoo. She made a direct north-eaſt paſſage to this iſland, which is therefore demonſtrated to be practicable, although not known to have been performed by any other veſſel. Her ſtay was very tranſient, and her voyage from Britain to the Sandwich iſlands was ſo rapid as to be accompliſhed in four months.

Captain Brown, in the Butterworth, accompanied by two ſmaller private veſſels, anchored in Port Madre de Dios 1ſt June 1792, and ſtaid only two days, to take in freſh water.

The degree in which the manners of the people at Ohittahoo had been corrupted, ſubſequent to Cook's voyage, was not known when the Duff left England; and the diſappointment, occaſioned by this change, appears to have produced the only inſtance that occurred among our miſſionaries, of ſhrinking from the work in which they were engaged. If the ſolitary condition of a very promiſing young man, who had the fortitude to remain ſingly on his poſt, ſhould tend to delay the progreſs of the goſpel at the Marqueſas, it is hoped that this deficiency will ſoon be amply ſupplied. Obſtacles, that are to be apprehended from long-eſtabliſhed cuſtoms in the other groups, are here apparently not liable to oppoſe the truth; and we truſt that a foundation has already been laid, on which others may build with great advantage.

To the northward of this iſland, and ſeparated by a channel hardly above a league in breadth, is Ohevahōa, which extends ſix leagues north-eaſtward, and has a circuit of fifteen or ſixteen leagues. It is more ſteep and craggy, eſpecially toward the eaſtern point, than Ohittahoo; but its deep valleys, and the ſides of the hills, are, like thoſe of the former iſland, clothed with trees and verdure. Mendana, who diſcovered it on the Lord's day, named it on that account La Dominica. He ſailed along the ſouthern coaſt, as Cook did afterward, without diſcovering any harbour. This deficiency has prevented any farther knowledge of the interior country. It appeared in a much more advantageous light to the former navigator than it did to the latter. The natives have always attended at Port Madre de Dios, when European veſſels have lain there; and they reſemble the inhabitants of that place, with whom they maintain friendly intercourſe.

Onatēya, which was named San Pedro by Mendana, lies about five leagues eaſtward of Ohittahoo, and as much to the ſouth of Ohevahoa. It is about three leagues in circuit, moderately high, and pretty level; with extenſive woods, and pleaſant plains.

The moſt ſouthern iſland of the group, ten leagues diſtant from Onateya, was the firſt that Mendana diſcovered; and he named it La Magdelana, in alluſion to the Romiſh feſtival on which he fell in with it, July 21, 1595. He coaſted the ſouthern ſhore the following day, and four hundred of the natives came off, ſome in canoes, ſome floating and ſwimming, to the ſhips. They offered cocoa-nuts, and other fruits, to the Spaniards, and invited them to land. Forty of the iſlanders, with little perſuaſion, went on board Mendana's veſſel, and were preſented with clothing; but they attempted to ſteal almoſt every thing they ſaw, which ſoon produced a conteſt. One of the Spaniards was wounded by them with a ſtone, and they ſuffered ſeverely from the fire-arms. The ſquadron continuing under ſail, they ſent after it a canoe, with ſymbols of peace and friendſhip. This iſland was judged to be ſix leagues in circuit, and appeared populous

and fertile. Captain Cook, who ſaw it after leaving Ohittahoo, reckoned it to be nearly in latitude 10° 25′, 138° 50′ weſt longitude. Captain Brown, in the Butterworth, 27th May 1792, diſcovered a rock reſembling a ſhip, north-eaſtward from the ſouth-eaſt point of this iſland, at the diſtance of five leagues. He did not anchor, but laid to off the ſouthern coaſt till the 31ſt, and procured cocoa-nuts, plantains, and bread-fruit, for nails, from the canoes which came alongſide, and by his boats from the inhabitants on ſhore. One of his people ſpent a night upon the iſland, and ſwam off the next morning. The natives are underſtood to call this iſland OHITTATŌA.

The only addition to the diſcoveries of Mendana, which was made by Captain Cook's viſit to the Marqueſas, is an iſland called by the inhabitants TEBŌOA, and by Cook, Hood's iſland. It is ſituated in the latitude of 9° 26′, and at the diſtance of five leagues from the eaſternmoſt point of Ohevahoa, nearly in the direction of N. N. W. It has a bluff appearance, and is of inferior extent to moſt others of the group.

The ſhips, which, at a later period, have proceeded to the northward, after taking refreſhments at Ohittahoo, have made much more important diſcoveries in this cluſter. It is ſaid that Captain Le Marchand, in 1789, was the firſt who ſaw ſeveral iſlands at no great diſtance to the north-weſt of thoſe which had ſo long before been diſcovered. An American named Ingraham next obſerved them, and ſuppoſed them to have been till then unknown, but did not land upon them. The only information reſpecting theſe iſlands, that has hitherto been publiſhed, was obtained during the voyage of the Dædalus ſtoreſhip, in which they were particularly explored. The poſitions of the newly-diſcovered iſlands having been very incorrectly laid down by our countrymen who preceded Captain Wilſon, we refer to his account and chart for their ſituations, forms, and extent; limiting our preſent notice to the circumſtances which appear in the viſits that were previouſly made to theſe iſlands.

The ſouthernmoſt of the new Marqueſas, ROOAPŌA, was called

Trevennen's iſland by Lieutenant Hergeſt, who examined it 31ſt March 1792. In its centre are two rocky eminences of vaſt height, and of ſingular figure, with ſeveral ſmaller peaks adjacent. Near the ſouth-eaſtern point of the coaſt is a rock reſembling a church with a ſpire. Several ſmall bays are formed in the ſouthern ſide, the beſt of which is terminated by the ſouth-weſtern point of the iſland. It was named Friendly bay, from the conduct of the inhabitants, of whom more than a hundred peaceably ſurrounded the ſhip with their canoes, and bartered fruits for beads and other trifles. They ſeemed to be very numerous on ſhore, and the eaſtern and ſouthern ſides of the iſland to be very fertile. The natives exactly reſembled in appearance thoſe of the preceding iſles.

Due north from thence, and eight leagues diſtant, is NOOAHĒVA, called by Mr. Hergeſt, Sir Henry Martin's iſland, which is the moſt conſiderable of the whole group, both for extent and fertility. The ſouth-eaſtern cape, which he named Point Martin, forms, with the coaſt to the weſtward of it, a deep bay, well ſheltered, and bordered by ſandy beaches. At the head of the bay was obſerved, either a deep cove, or the mouth of a conſiderable ſtream. Two leagues farther weſtward is a fine harbour, with a ſandy bottom, ſhoaling from twenty-four fathoms to ſeven, within a quarter of a mile of the ſhore. A ſtream of excellent water runs into it, and it is well ſheltered from all winds. A beautiful plain extends for a mile and a half from the beach. The country is populous, and well cultivated. The people appeared to be lighter than thoſe of Ohittahoo, and varied conſiderably from them in other reſpects. More than one thouſand five hundred were aſſembled on the ſhores of this harbour, which was named Port Anna Maria. They received ſome people who landed from the Dædalus very hoſpitably, and ſent off all kinds of proviſions to the ſhip. The weſtern ſide of the iſland was leſs populous.

Captain Brown, in the Butterworth, landed at Nooaheva 3d June 1792, about two months after the Dædalus had been there;

and examined the north-weſtern part of the iſland, upon which ſide likewiſe very good harbours were found. The natives alſo behaved friendly and reſpectfully, but being ſtrangers to white people, they were earneſt to ſee whether their ſkin was of the ſame colour under their clothing as in their faces. Some peculiar ceremonies ſeem to prevail here: a woman, who, at the requeſt of one of the Engliſh, brought him ſome freſh water to drink, would not deliver it to him till ſhe had pronounced a long oration.

Early in February 1793, the Dædalus revifited this iſland on her way from the north-weſt coaſt of America to New South Wales, and anchored in Port Anna Maria. A friendly intercourſe was renewed, but it was ſuddenly broken off by a quarrel between one of the ſailors and an iſlander who had come on board. The latter having ſtruck the Engliſhman, was ſhot by him after having leaped overboard. Upon this, a great number of war canoes were aſſembled, and the ſhip was attacked with ſtones. Lieutenant Hanſon, who had ſucceeded Mr. Hergeſt in the Dædalus, was obliged to quit the harbour, after remaining there two nights, and proceeded to obtain needful refreſhments at Otaheite.

Eaſtward from Nooaheva, at the diſtance of ſix or ſeven leagues, is Rooahōoga, which was called by Lieutenant Hergeſt Riou's iſland. It is high and craggy, eſpecially at the weſt end, but appears more fertile than the ſouthern iſlands of the group. At this end is a ſhelf of rocks, extending about a quarter of a mile from the ſhore, which was named after Captain New of the Dædalus. This part of the iſland is deſtitute of any harbour for ſhipping, but on the ſouthern coaſt there are appearances of convenient anchorage in two bays. Above one hundred natives aſſembled in canoes round the Dædalus upon her firſt approach to the coaſt, and bartered their proviſions in a very friendly manner.

It is probable that this group extends farther, both to the north-weſt and ſouth-eaſt, than has yet been explored. Four uninhabited iſlands are all that have been diſcovered beſide thoſe already deſcribed.

Of theſe, two, which are very ſmall, are ſituated weſt by north from Nooaheva, ten or twelve leagues diſtant, the other two farther off to the north-weſt, in 7° 53′ ſouth latitude. The largeſt of theſe latter is eight miles long and two broad. Upon its north-weſtern ſide is a bay, affording good anchorage, freſh water, and cocoa-nuts. That ſide of the iſland has in general a fertile appearance, but the eaſtern coaſt is barren. The ſmaller iſland lies near the other toward the north-eaſt, and ſome rocky iſlets are between them. Both the iſlands are high, and, though not inhabited, are occaſionally viſited. They were called *Roberts*'s iſles, and the two ſmall ones before mentioned were named after Lieutenant *Hergeſt*.

Mendana underſtood from the natives of Ohittahoo, that they ſometimes viſited, in a hoſtile manner, a country toward the ſouth, the inhabitants of which were black, and uſed bows and arrows in battle. From Captain Wilſon's particular inquiry on this ſubject, it appears, that if they had at that time any knowledge of ſuch a people, it has ſince been wholly loſt. It is more probable that the Spaniards miſapprehended what was ſaid; as that nation of the South-Sea iſlanders which correſponds to this deſcription, is not known to extend farther eaſtward than Feje, which is two thouſand four hundred miles from the Marqueſas.

THE account that has been given of the numerous iſlands connected with thoſe already occupied as miſſionary ſtations, ſuffices to illuſtrate the extent to which, under the bleſſing of our Lord, the goſpel may probably be diffuſed, from the three central places to which it has been introduced. Were it poſſible here to inſert ſimilar accounts of all the countries which are ſituated between theſe groups and the coaſts of Aſia and New South Wales, the apparent importance of our efforts would be enhanced beyond what can be conceived from the ſpecimen that is now furniſhed. It muſt not, however, be omitted,

that people of the ſame race with the natives of the groups we have deſcribed, are diſperſed over the *Ladrone* and *Caroline* iſlands, which lie north of the equator, and extend from the 130th to the 175th degree of eaſt longitude; and they have reached from the latter group, or from ſome intermediate places not yet diſcovered, to the Sandwich iſlands, which are ſituated between 155° and 160° weſt longitude, and 19° and 22° north latitude. Croſſing the equator, probably from the more eaſtern of the Caroline iſlands, they have ſpread over the cluſters of which we have given an account, and from the Friendly Iſlands have reached the large country of *New Zealand*, between 34° and 48° ſouth latitude, and 166° and 180° eaſt longitude; while from Otaheite, or ſome of the iſlands ſouth-eaſt of it, they have made a ſurpriſing ſtretch to the ſolitary ſpot called *Eaſter Iſland*, in 27° ſouth latitude, and 110° weſt longitude. The language and cuſtoms of this widely ſcattered nation have been traced to the coaſts of the great Aſiatic iſlands, Luzon and Borneo, and from thence to the peninſula of Malacca, the Aurea Cherſoneſus, beyond which the geographical knowledge of the ancients can hardly be ſaid to have extended. The aſtoniſhing migrations of this race ſeem to have originated, like thoſe of the northern Europeans, from deſigns of conqueſt. Theſe they carried into effect on the coaſts of the grand Aſiatic archipelago, driving the black natives of thoſe very extenſive iſlands to the interior mountains, which they ſtill occupy as a diſtinct and independent people. But the migrations of the fairer race from the *Philippine* iſlands to the Carolines, and farther eaſtward, have almoſt to a certainty been occaſioned by ſtreſs of weather, which drove their canoes from iſland to iſland, and from one group to another, that had not before been peopled. Frequent incidents of this nature have been aſcertained, and ſome of them have been ſpecified in our account of the iſlands connected with Otaheite. The population of iſlands ſo widely ſcattered, cannot, for the greater part, be otherwiſe explained, either upon the ground of eſtabliſhed fact, or upon that of probable conjecture.

The original inhabitants of the great Aſiatic iſlands ſeem, likewiſe, before they were driven back from their coaſts, to have made very conſiderable emigrations, although not to diſtances ſo remote as thoſe to which their ſupplanters have been diſperſed. The darker race has ſpread over the vaſt countries of *New Holland* and *New Guinea*, with the adjacent iſlands of *New Britain*, *New Ireland*, and *Louiſiade*, as well as thoſe of *Solomon*, *Santa Cruz**, *New Caledonia*, the chief part of the *New Hebrides*, and the group called Fejē. Like the natives of Africa, whom in perſon they generally reſemble, they are divided into numerous tribes, and are diſtinguiſhed by various languages; yet there is a ſtriking ſameneſs in the cuſtoms even of thoſe moſt remotely ſeparated; and they all differ eſſentially from the nation that occupies the numerous ſmaller iſlands of this ocean. The former are uſually more ſavage, and of inferior ſtature; but ſome of their tribes may, in theſe reſpects, be compared, or even preferred, to the leaſt civilized colonies of their rivals. A New Zealander can boaſt little or no advantage over his neighbour of New Caledonia; and a Sandwich iſlander muſt apparently yield the palm to an inhabitant of Fejē. The ſuperior hoſpitality of the Otaheiteans, the Friendly iſlanders, and the Marqueſans, invited our endeavours to promote their beſt intereſts; and our election of that nation, and of thoſe groups, has, through the bleſſing of God, been juſtified by the trial which we have been enabled to make.

All the iſlands of this ocean preſented freſh ground for miſſionary labour, excepting the Philippines, the Ladrones, and a few of the Carolines, to which the Spaniards had gained prior acceſs; *Japan*, once filled with converts to popery, but now without the ſhadow of chriſtianity; and the northern *Kurile* iſlands, which are ſtatedly

* The groups named by Mendana the Iſles of Solomon and Santa Cruz, are the ſame that, in pages 297, 298, of the following narrative, are called Egmont Iſland, &c. and New Georgia; thoſe names having been given to them by Captain Carteret and Lieutenant Shortland, who imagined that they were new diſcoveries.

viſited by a Ruſſian clergyman from *Kamtſchatka*. That peninſula contains the only glimmering ray of chriſtianity that enlightens the *Aſiatic coaſt* of the Pacific Ocean, with the ſole exception of the Roman Catholics ſecreted in the Chineſe empire. The coaſt of *North America*, from Behring's ſtraits to *California*, is involved in more than Egyptian darkneſs. Upon the laſt-mentioned peninſula Spain has ſeveral miſſionary ſtations, where benevolent and laborious efforts are made, at leaſt to civilize the miſerable inhabitants. From thence to the iſland of Chiloe, in *South America*, it is to be feared that the Spaniſh conqueſts have led the natives rather to deteſt the name of chriſtianity than to comprehend its nature. Croſſing this immenſe ocean to *New South Wales*, at a diſtance of 135 degrees of longitude, we find the goſpel preached with purity and zeal to a herd of our own countrymen, whoſe vices reduce them below the moſt abject claſs of the heathen world around. May the doctrine of the croſs triumph there over the unparalleled obſtacles it has to ſurmount; and may it advance from ſhore to ſhore, till it covers the hemiſphere that is waſhed by the Pacific Ocean! Let him who reads ſay, "Amen, Lord Jeſus! Thy kingdom come! Thy will be done "in earth, as it is in heaven!"

P. S. On the general chart that deſcribes Captain Wilſon's track, thoſe countries of the Pacific Ocean, which lie within, or ſouthward of the tropics, are comprehended under the general name of AUSTRALIA, after the example of foreign geographers. As they appear to be divided between two diſtinct races of inhabitants, one of which almoſt wholly poſſeſſes the more extenſive countries ſituated in the ſouth-weſtern part of the ocean, theſe are diſtinguiſhed from the reſt by the title of the *Greater* Auſtralia: the numerous ſmall iſlands inhabited by the fairer race being included under that of *Leſſer* Auſtralia. To the whole group, of which a part was diſcovered by Cook, and called by him the Friendly Iſles, the title of *United Archipelago* is aſſigned upon the chart. The propriety of theſe innovations is ſubmitted to the judgment of ſuch among our readers as are accuſtomed to geographical reſearches.

LETTER OF INSTRUCTIONS

TO

CAPTAIN WILSON,

FROM

THE DIRECTORS.

Aug. 5, 1796.

THE conſtant protection with which it has pleaſed the Divine Being to favour the concerns of the Miſſionary Society, renders it incumbent on us, before we enter on the immediate ſubject of our addreſs to you, to make a humble and undiſſembled acknowledgment of the gratitude which is due to Him, and to recogniſe with thankfulneſs the frequent and manifeſt interpoſitions of his hand in favour of this inſtitution.

Among many other occurrences which have appeared to us of a nature peculiarly providential, and which we have conſidered as the proofs of the condeſcending care with which it has pleaſed the great Head of the church to regard this undertaking, there has been none that excited more thankfulneſs to his name, or occaſioned more univerſal ſatisfaction among ourſelves, than the circumſtance of your having been inclined to conſecrate yourſelf to the ſervice of God on this intereſting occaſion. We truſt that the ſame Being, from whom the diſpoſition has proceeded, will impart the grace which is requiſite to accompliſh the arduous ſervice, and inſpire the wiſdom which is needful for the execution of its important duties.

Connected with us in the direction of the affairs of the Society, you are fully appriſed of the nature and deſign of the expedition you have undertaken to conduct.

You are aware, that it is not only in its nature ſingular, and almoſt without a precedent, but that it is alſo one of the moſt honourable and moſt important ſervices which can be confided to a human being. The attention of the Chriſtian world is very generally excited to the object, and devout interceſſions are continually aſcending like incenſe to heaven for its ſucceſs. Should it be favoured with the bleſſing of God, it may be the direct means of imparting divine light and eternal life to great multitudes of immortal beings, and may form an æra of diſtinguiſhed importance in the hiſtory of human redemption. In this view of the intereſting nature of the buſineſs we are engaged in, it is with peculiar ſatisfaction and ſincere affection, that we, the Directors of the inſtitution, not only inveſt you with the command of the ſhip, and with full and complete authority for the management of its concerns in relation to the voyage; but alſo commit to your care and ſuperintendence, during the ſame period, the more important charge of the miſſion itſelf, and eſpecially of thoſe faithful brethren who accompany you therein. Dear to our Saviour, in whoſe name they go forth, theſe apoſtolic men will have a ſtrong intereſt in your affections alſo. Having forſaken their friends and their country for the love of Chriſt, and with the deſire of ſpreading the honours of his name among the heathen, they will ſeek in your kind attention an equivalent for the endearing connexions they have relinquiſhed; and you will be deſirous of extending towards them the wiſe ſuperintendence of a parent, and the affectionate ſympathy of a brother. You will cheer the ſpirit that is liable to droop under the preſſure of its anxieties, or adminiſter the word of admonition to the diſciple that is in danger of erring. You will be among them the centre of union, to reconcile their diviſions, and confirm their love; the univerſal friend, in whoſe boſom they will depoſit their diverſified cares.

As it is needful that you ſhould be furniſhed with inſtructions, both with reſpect to the voyage itſelf, and alſo with relation to the eſtabliſhment of the miſſion, it is our duty to deſire, that after having

received your cargo on board an invoice whereof you will be furniſhed with, and alſo the miſſionaries who are to accompany you whoſe names and occupations you will have an account of, you will pleaſe to proceed with all poſſible diſpatch to Portſmouth, in order to join the Eaſt India convoy now lying there, to which you are to attach yourſelf, and to uſe every exertion in your power to keep company with it, as far as its courſe and yours are deſigned to coincide.

In caſe the convoy ſhould ſtop at Teneriffe, you will procure four pipes of the beſt wine in hogſheads, for which you will apply to the houſe of Meſſ. Paiſley and Little, and reimburſe them for the amount by your draft on the treaſurer to the inſtitution. You will endeavour to procure from thence two or three bunches of dried grapes of the beſt kind, in order that the ſeeds may be planted when you arrive at the place of your deſtination; alſo a few pecks, or even quarts, of the beſt ſeed wheat, together with the ſeeds of ſuch tropical fruits as you may think it would be advantageous to take with you. You will alſo endeavour to procure one ram ſheep and two ewes, to be preſerved for the purpoſe of breeding; alſo a male and female aſs, for the ſame purpoſe. You will alſo at this place probably have an opportunity of giving your ſhip's company and the paſſengers ſeveral meals of freſh meat and vegetables; which, as it will promote their health and comfort, we are well perſuaded will not eſcape your attention. On taking your departure from Teneriffe, we wiſh you to conſider the port of Rio de Janeiro on the coaſt of Brazil as your next object. At that place you will be able to lay in a ſtock of ſugar very cheap, for the uſe of the ſhip's company and miſſionaries on the voyage, as well as for the latter after they are put on ſhore; as alſo tobacco, chocolate, cochineal-plant, and many other vegetable productions uſeful for conſumption and cultivation at the ſettlement. Here you will alſo embrace the opportunity to procure a ſupply of freſh meat, and other deſirable articles, for the refreſhment of the ſhip's company, at a reaſonable rate.

From this port we wiſh you to proceed by the way of Cape Horn to the iſland of Otaheite, there to put in execution the directions which will be hereafter ſuggeſted, ſo far as they may appear to you eligible on your arrival. In the mean time, we think it material to provide againſt the probability of your meeting with a foul wind in your attempt to double Cape Horn; in which caſe, after having made the firſt attempt as cloſe in with the land as you think conſiſtent with the ſafety of the ſhip, we recommend you to ſtand to the ſouthward to the diſtance of at leaſt four or five degrees; when, if you ſtill find the wind blowing ſteadily againſt you, rather than loſe much time in attempting to beat againſt it, we adviſe you to bear up and run for the Cape of Good Hope, where you will find thoſe refreſhments which by that time you will ſtand in need of.

On your arrival in the South Seas, the deſtined ſcene of your benevolent exertions, the immediate proſpect of the important ſervice before you will impreſs your mind with peculiar weight, and you will be anxious to fulfil, to the utmoſt of your power, the engagement you have undertaken. You will then recollect, that the ſphere of your activity is widely extended, and includes a conſiderable number of different iſlands remotely ſituated from each other; you will be reminded of the reſolution of the general meeting, which was thus expreſſed:

"That a miſſion be undertaken to Otaheite, the Friendly Iſlands, "the Marqueſas, the Sandwich, and the Pelew Iſlands, in a ſhip "belonging to the Society, to be commanded by Captain Wilſon, "as far as may be practicable and expedient."

This reſolution embraces a plan of great extent and importance, and proceeds from the laudable and benevolent deſire of introducing the knowledge of Chriſt into as many different iſlands as poſſible; you will therefore conſider this reſolution as the rule of your conduct, and keep it in your remembrance in all your proceedings. It is not to be departed from, without ſolid and important reaſons; for, as the goſpel of Chriſt is a bleſſing beyond the power of calculation

to eſtimate, the deſirableneſs of ſending it to as many iſlands as poſſible is in proportion to its ineſtimable value. We do not mean, however, to encourage you to adopt a ſyſtem of miſſionary enterpriſe beyond the boundaries of diſcretion; we do not urge you to depart from the principles of prudence and caution, which ſo important an occaſion requires; nor by attempting to introduce the advantages of Chriſtianity in many places, ſo to divide your numbers as to weaken your efforts too much in each, and endanger your ſucceſs in all. The reſolution is not intended to prevent a wiſe and diſcreet circumſpection. It is indeed deſirable to introduce the goſpel into ſeveral iſlands; but it is neceſſary, if poſſible, to eſtabliſh it in one; for if you concentrate your exertions, and gain a ſolid eſtabliſhment in one place, it may become the germ of other miſſionary efforts, and be a ſacred leaven which may gradually ſpread its beneficial influence through numerous and diſtant iſlands of the South Seas. Thus you will perceive, that although the reſolution by which you are to endeavour to regulate your operations is of great extent, and highly deſirable to be accompliſhed, yet that it is limited by the conſiderations of practicability and expedience; and of theſe you will of neceſſity be the beſt qualified to judge.

The queſtion reſpecting the practicability of viſiting ſo many diſtant iſlands muſt be decided by circumſtances which it is impoſſible for us to anticipate; and even to you, when in the South Seas, a miſſion may appear to be practicable, which you may nevertheleſs not think it expedient to attempt. For inſtance, the Pelew iſlands are the laſt which, in the order of your voyage, you will have occaſion to viſit. The character of the natives furniſhes a ſtrong inducement to eſtabliſh a miſſion among them, and the attempt may alſo appear to be practicable: but would you think it expedient to take a few miſſionaries from the iſlands at a great diſtance to windward, at an uncertainty of the reception which a miſſionary plan might meet with in the former? Suppoſe that, by a new chief having ariſen with leſs favourable diſpoſitions

than the father of Lee Boo, or through any other cauſe, you ſhould be prevented from leaving our brethren there, with perfect ſatisfaction to yourſelf and them, what would be the effect? You could not admit of the waſte of time and expenditure of money which it would require to convey them to the iſlands where your other miſſions may have been eſtabliſhed, even if your return thither againſt the trade wind was practicable; and you would probably have no alternative but that of bringing them with you to their native land. The ſame reaſoning may apply with reſpect to the Sandwich iſlands. It is extremely deſirable that the bleſſings of the Chriſtian religion ſhould be extended to thoſe populous regions; but the indubitable accounts which we have lately received of the actual ſtate of thoſe iſlands, do not permit us to recommend the eſtabliſhment of a miſſion among them at preſent. A variety of other conſiderations will occur to your mind when you are to decide on what is practicable and expedient. If you look over the inventory of the different articles which make up your cargo, ſupplied by the liberality of our friends, or furniſhed from the funds of the inſtitution, you will probably conclude that they are much more adapted for the co-operation of a number of individuals in one or two ſocieties, than for a diſtribution among more. When you conſider the qualifications of the miſſionaries, you will perhaps be inclined to think, that remaining in one or two bodies, they may form models of civilized ſociety, ſmall indeed, but tolerably complete. There are ſome among them who are adapted to be uſeful by the improved ſtate of their minds, and their fitneſs for taking the lead in religious ſervices; there are others who are neceſſary on account of the ſkilfulneſs of their hands, and their knowledge of the uſeful arts: thus there would be among them that mutual dependence and uſefulneſs which is the cement of the ſocial order. If you ſhould ſeparate them into ſeveral parties for various miſſions, it would occur to you that this order and connexion would be very much broken; and as every miſſion ſhould

contain within itſelf a competent fund both of divine and human knowledge, you might perhaps find it impracticable to arrange our miſſionaries into ſeveral parties, and yet preſerve among them theſe indiſpenſable requiſites. Among our brethren who accompany you, we truſt you will find ſome who poſſeſs a conſiderable acquaintance with the doctrines of Chriſtianity in their foundation and mutual dependence, and are qualified for the defence and confirmation of the goſpel; but others of them have not perhaps a view of the ſubject ſufficiently accurate and enlarged to fit them for the office of teachers. They underſtand indeed the doctrines of grace in the moſt precious ſenſe, by experimental conviction; and having a general idea of them, may be very uſeful to the heathen by means of their converſation as well as their exemplary lives. But in every miſſion, however ſmall, it is eſſential that there ſhould be ſome whoſe minds have acquired a maturity in divine things, and who are ſcribes well inſtructed in the kingdom of heaven. This it might be difficult for you to accompliſh, on the plan of eſtabliſhing a number of different ſettlements.

If from theſe reaſons, or others which may ariſe in your mind when you are amidſt the ſcene of action, you judge that the cauſe of Chriſt among the heathen will be beſt promoted by the eſtabliſhment of fewer miſſions, we ſhall receive great ſatisfaction in finding that you are able to viſit more iſlands, with a view to the introduction of the goſpel among them at a future period. By means of ſome of the Europeans now probably reſiding at Otaheite, who may be diſpoſed to accompany you, your acceſs to the underſtandings of the iſlanders will be facilitated; you will eaſily communicate to them the beneficial plan you are projecting in their favour; and you may aſcertain how far a miſſion to any of them may be adviſable. This mode of procedure is highly deſirable, as it may throw a conſiderable light upon our future path, and aſſiſt our judgment reſpecting the deſigns of Providence

toward theſe iſlands. It is the more to be recommended, on account of the great degree of probability there is of our reviſiting them, ſoon after the ſafe return of our veſſel from her preſent expedition; as it is evident, that, with the aſſiſtance of a freight homeward, the navigation to thoſe ſeas may be hereafter undertaken at little comparative expenſe, and thus opportunities be afforded of frequent intercourſe with them. Submitting theſe conſiderations to your attention, we now think it neceſſary to offer you a few more obſervations, derived from the beſt information we can obtain, and the beſt judgment we can at preſent form on the ſubject: you will adhere to them or not, as you may find it expedient when you arrive.

It is well known that Otaheite is the iſland on which the general expectation has been fixed, as the place where our firſt miſſion is to be attempted; and we have no reaſon to alter the opinion we at firſt entertained of the eligibility of this ſpot: but as our object is to introduce the goſpel of Chriſt among the heathen, all partialities or predilections to particular places muſt be made ſubſervient to that end. We conceive you will viſit that iſland before any other, and you will doubtleſs have an early interview with the chiefs. It muſt be left to your own diſcretion how far you will then unfold to them the occaſion of your voyage. You will alſo probably ſoon be viſited by ſome Europeans, and will moſt likely find means to conciliate their confidence, without committing yourſelf to them any further than you may deem prudent. All your diſcrimination may be requiſite to fix on thoſe among them who are beſt ſuited to become your inſtruments; from them you will learn the preſent ſtate of this iſland, and perhaps of thoſe adjacent, as to produce, population, diſpoſition of the natives, and political relations. You will however be on your guard againſt miſrepreſentation, and by comparing different reports find out the truth. You will alſo guard againſt treachery and ſurpriſe. You will be cautious whom you admit on board; eſpecially you will not allow the

females, except the wives of the chiefs, and only a few at a time. Neither would it be prudent to permit too many of the Engliſh, if remaining at Otaheite, to be on board at once. You will take an early opportunity of viſiting the ſmaller peninſula, as it has been repreſented by ſome voyagers to be the moſt fertile, well cultivated, and abounding with cotton and ſugar-cane. Let the ſhip run down to the adjacent iſland of Eimeo, examine the harbours of Taloo and Avoitai, converſe with the chiefs, learn the preſent ſtate of that iſland, and the diſpoſition of the inhabitants toward a ſettlement of ſome of our brethren among them.

After you have aſcertained to your ſatisfaction the kind of treatment which the miſſionaries are likely to experience at Otaheite, you will be more capable of judging how to improve the remainder of your voyage, than we are at preſent. To aſſiſt you in the direction of your farther attempts, we recommend to your attentive peruſal the papers which have been committed to you, containing a deſcription and hiſtorical account of the iſlands that are connected with Otaheite, or included in the groups called the Friendly Iſlands and the Marqueſas. You will compare them on the grounds of immediate advantage and future proſpects. To this ſubject belongs the conſideration of the ſafety of our women, probability of introducing our improvements, ſupply of proviſions, the products of the iſlands in ſugar, cotton, ſandal-wood, &c. We are thus particular in ſuggeſting theſe obſervations to you, becauſe you are much better qualified than we can expect any of the miſſionaries to be, to decide on the moſt eligible ſpots for our ſettlement; and it is a circumſtance of ſo much importance as to claim your utmoſt attention. You will doubtleſs on this ſubject hold very frequent communications with the miſſionaries, and eſpecially with the committee, ſtating to them the grounds on which you may prefer one ſpot to another: as it would be peculiarly deſirable to obtain, if poſſible, a perfect unanimity of the whole body as to the place of ſettlement; and the objections of thoſe who may happen to think differently from your-

ſelf, or from the majority of their brethren, ſhould be attentively heard and maturely conſidered. It is, however, very difficult for ſo many perſons perfectly to coincide on any ſubject; and we therefore place the power of deciſion in a majority of the committee, provided that you, the preſident, form one of that majority. As we conclude that you poſſeſs a ſuperior judgment on this ſubject to any of them, it appears to us to be a regulation highly conducive to their good, that no ſettlement ſhould be made without your approbation. For the ſake of relieving you from ſome part of the reſponſibility, we lodge in the ſame committee, and ſubject to the ſame rule, the power of deciding whether there ſhall be more miſſions than one eſtabliſhed, and where the ſubſequent ones ſhall be attempted. To this committee belongs alſo, under the ſame reſtriction, the control over the articles, implements, and utenſils, which make up the cargo of the ſhip; and they, with your concurrence, are to decide, when, where, and in what proportions, thoſe articles are to be landed. In caſe, however, of ſeveral miſſions being attempted, for the ſake of ſtrict and impartial juſtice we appoint, that two of the committee ſhall be taken from thoſe who remain at the firſt ſettlement, and two others from thoſe who are intended to be detached to any other: yourſelf, being the preſident, and perfectly diſintereſted, will have the power of adminiſtering juſtice toward both. It is however intended, that a quantity of articles, ſuitable for preſents to the chiefs of iſlands which you may viſit in your way to Canton, ſhould remain on board, and you muſt have the power of deciding what articles, and what quantity of each, ſhall be reſerved for that purpoſe.

To a number of ſerious Chriſtians, who are, on all occaſions, ſeeking divine direction, it will no doubt occur, that the determination of any queſtion reſpecting attempts to extend the goſpel is of ſuch tranſcendant importance, as to require the moſt ſolemn invocation of Him who heareth prayer, for the interpoſition of his wiſdom to guide you in judgment. An unanimity, or nearly ſo, of the whole body, on queſtions ſo intereſting, and which are to be decided after a

ſolemn ſeaſon of devotion appointed for that ſpecial occaſion, would afford conſiderable ſatisfaction to our minds, as a favourable intimation of the divine ſuperintendence.

In negotiating with the chiefs, you will explain to them the advantages which will ariſe to them from our reſidence among them; that it may be the happy effect of their earneſt deſire, and not of our ſolicitation. As an inducement to us to prefer their iſland, they muſt give us a full title to the land we may have occaſion for, guarantee to us the ſafety of our property from plunder, the enjoyment of our laws and cuſtoms, and the undiſturbed exerciſe of our religion. Inſtead of exciting the jealouſy of the chiefs by any importunity on our parts to continue with them, it would be more prudent to ſhew a readineſs to leave the iſland, and fix upon ſome other, that it may be underſtood by them, that our inducements to viſit them have not been to receive advantages, but to confer them. On this principle, as well as for other reaſons, we recommend that the land ſhould not be purchaſed, but required, as the condition of our remaining with them; and that the preſents we make ſhould not be conſidered as payments, but as gratuities, the expreſſions and pledges of our good will. If you ſhould determine to make a ſettlement at ſeveral iſlands, you and the committee will decide what number, and which individuals, ſhould reſide at each. If this ſhould be the occaſion of diſputes which you cannot amicably terminate, we recommend your appealing to the deciſion of Divine Providence by a ſolemn and religious uſe of the ancient inſtitution of drawing lots.

We have now finiſhed the inſtructions which appeared to us needful to communicate with reſpect to the miſſion. The changes which may have taken place in the ſtate of the iſlands ſince the laſt accounts, may make it neceſſary for you to depart from the advice which we have now offered, and reſort to expedients more congruous to the circumſtances before you, and better fitted to ſecure the great object.

On your arrival at Canton, you will addreſs yourſelf to the factory

of the India Company, and in all reſpects conform to the conditions of the charter, a copy of which you will take with you. You will in particular obſerve the neceſſity of your being there by the month of December, or at lateſt in the month of January 1798, that you may receive your cargo on board, and ſail for Europe in the early part of the ſpring. Thus we ſhall cheriſh the hope of your ſafe return ſoon after the ſucceeding midſummer. In the mean time you will doubtleſs embrace whatever opportunities occur of writing to us either from Rio de Janeiro, or by the firſt ſhip which ſails from Canton; and let your diſpatches be addreſſed to Mr. Joſeph Hardcaſtle, of London.

We have now only to commend you to the all-ſufficient care and protection of Him who holds the winds in his fiſt, and the waters in the hollow of his hand. The throne of mercy will be addreſſed with unceaſing ſupplications in behalf of your ſafety, and the ſucceſs of your embaſſy. You are accompanied by the affectionate eſteem of the excellent of the earth; and miniſtring ſpirits, we truſt, will receive the welcome charge to convoy you in ſafety to the place of your deſtination. May they be glad ſpectators of the formation of a Chriſtian temple in theſe heathen lands, and thus be furniſhed with the ſubject of a new ſong to Him that ſitteth upon the throne, and to the Lamb!

Signed by order of the Directors,

JOHN LOVE, Secretary.

FIRST

MISSIONARY VOYAGE,

&c.

CHAPTER I.

INTRODUCTION.—*Appointment of Miſſionaries and Ship's Crew.*

THE diſcoveries made in the great ſouthern ſea by the voyages undertaken at the command of his preſent majeſty, George the Third, excited wonderful attention, and brought, as it were, into light a world till then almoſt unknown. Iſlands, it may be ſaid, innumerable, were found to cover the boſom of the Pacific Ocean in different groups; ſome of them extenſive, and many full of inhabitants, who diſcovered, by the ſimilarity of their language and religion, the ſame original race; though how they became diſperſed over three or four thouſand ſquare miles, with no other veſſel than a canoe, is truly marvellous. The preliminary account affords a clear and conciſe view of former voyages. This intercourſe with Europeans communicated ſome advantages, but withal entailed upon them miſery and diſeaſes, to which before they had been utter ſtrangers. The peruſal of the accounts of theſe repeated voyages could not but awaken, in ſuch countries as our own, various ſpeculations, according as men were differently affected. The merchant conſidered

if they would afford any object of commerce; the naturaliſt eagerly explored the peculiar ſubject of his reſearches; and the aſtronomer ſought a ſtation, from whence he might obſerve the tranſit of Venus over the ſun, and deduce from thence uſeful improvement in that celeſtial ſcience. But when, as Mr. King obſerves, theſe iſlands were found to produce little which would excite the cupidity of ambition, or anſwer the ſpeculations of the intereſted, they were ready to be abandoned to their primitive oblivion, unleſs occaſionally viſited by a ſtraggling ſhip; and after proving the ſuperior advantages of our iron tools, and led to the total neglect of their own, their ſituation would have become ſtill more deplorable than their original ſtate. The iron we bartered with them could not be repleniſhed, nor repaired by them, and muſt ſoon become uſeleſs; they would have loſt the habit of uſing and making their former tools of bone and ſtone; whilſt the ravages of the diſeaſes which Europeans had probably communicated, threatened to ſweep them from the earth with the beſom of deſtruction. Reflections on their unhappy ſituation had dropped from the pen of the humane, and pity had often ſwelled the boſom of the compaſſionate: a few felt for them, not only as men, but as Chriſtians, and wiſhed ſome mode could be deviſed of communicating to them the knowledge of that ineſtimable book, compared with which all beſide is pompous ignorance, and all the treaſures of the earth lighter on the balance than vanity itſelf. The object had lain on many a heart, and prayer had gone up on their behalf; a feeble effort was diſappointed by the unfaithfulneſs of thoſe deſigned for the work.

Yet the idea was not wholly abandoned, though the proſpect of its accompliſhment was almoſt deſpaired of: a few of the faithful miniſters of Chriſt, aſſociated on another occaſion, ſeemed, at the ſame time, to expreſs a faint wiſh that ſomething could be done for the heathen. On communicating their thoughts to others of their brethren, they found a cordial diſpoſition to co-operate; and the attempt at Sierra Leone, though inſtituted with a particular view,

brought forth ſome letters on miſſions, ſuggeſting their practicability, and calling to the attempt. This coincidence of a riſing ſpirit of miſſionary purſuits, though in its loweſt embryo form, led to converſe on the ſubject, and to conſider how the work might be begun: two or three individuals offered to open a ſubſcription for the purpoſe; and the active miniſters who directed the Evangelical Magazine reſolved to hazard an advertiſement of their deſign, and to invite the concurrence of their brethren. From theſe ſmall beginnings aroſe the great increaſe; and the cloud, at firſt no bigger than a man's hand, diffuſed itſelf over this land, and poured down its copious ſhowers of bleſſings on the iſles of the ſouthern ocean. A miſſionary ſociety was in conſequence formed in England, and zealouſly ſeconded by our brethren in North Britain.

Their object was ſimple and noble; "to deliver mankind from the "greateſt poſſible portion of miſery which beſets them, and to confer "upon them the moſt abundant meaſure of felicity which our nature "is capable of enjoying." They were conſcious this could only be effected by the goſpel of the grace of God preached among all nations, as far as their opportunities or abilities might extend. For this end their meetings became frequent, and their plans matured for execution.

After a long and ſerious conſideration of the ſubject, they determined to commence with the iſlands of the ſouthern ocean, as theſe, for a long time paſt, had excited peculiar attention. Their ſituation of mental ignorance and moral depravity ſtrongly impreſſed on our minds the obligation we lay under to endeavour to call them from darkneſs into marvellous light. The miſeries and diſeaſes which their intercourſe with Europeans had occaſioned, ſeemed to upbraid our neglect of repairing, if poſſible, theſe injuries; but above all, we longed to ſend to them the everlaſting goſpel, the firſt and moſt diſtinguiſhed of bleſſings which Jehovah has beſtowed on the children of men.

We were ſenſible ſome could not underſtand our motives, and others would ſuſpect or miſinterpret them; but conſcious of the ſimplicity and godly ſincerity which prompted us to the undertaking, we perſevered undiſmayed with difficulties, and, through the good hand of our God over us for good, have ſucceeded beyond our moſt ſanguine expectations.

The various ſteps in which we have proceeded are now before the public, and ſubmitted to the attention of thoſe who would meditate on the wondrous maze of Providence, and contemplate the great events that ſpring from means apparently the moſt inconſiderable.

On notifying our intentions to the public, we met a ſpirit of zeal and liberality highly encouraging; applications manifold were poured in of candidates for the miſſion, with ſubſcriptions adequate to the undertaking. None but men the moſt ſelect for piety were to be admitted. We were deſirous to obtain ſome poſſeſſed of literary attainments, but eſpecially to procure adepts in ſuch uſeful arts and occupations as would make us moſt acceptable to the heathen in that ſtate of inferior civilization to which they were advanced. A ſelect committee of miniſters, approved for evangelical principles and ability, was appointed to examine the candidates, as to their views, capacity, and knowledge in the myſteries of godlineſs. Many were rejected, and only thoſe received, who, after repeated and careful attention to the ſubject, by inquiries into their conduct and character, had the ſtrongeſt recommendations from the miniſters and congregations with whom they had been joined in communion, and of whoſe intelligence and devotedneſs to the work we had the fulleſt evidence. Thirty men, ſix women, and three children, were approved, and preſented to the directors for the commencement of the miſſion.

LIST *of the* MISSIONARIES *who embarked on board the Duff, at Blackwall.*

NO.	NAMES.	AGE.	OCCUPATIONS.
1	Rev. James Fleet Cover	34	Ordained miniſter.
2	—— John Eyre	28	Do.
3	—— John Jefferſon	36	Do.
4	—— Thomas Lewis	31	Do. and has attended the hoſpitals and diſpenſaries, and underſtands printing.
5	Mr. Henry Bicknell	29½	Houſe carpenter, ſawyer, and wheelwright.
6	—— Daniel Bowell	22	Shopkeeper.
7	—— Benj. Broomhall	20	Buckle and harneſs maker.
8	—— John Buchanan	31	Taylor.
9	—— James Cooper	28	Shoemaker.
10	—— John Cock	23	Carpenter.
11	—— William Crook	21	Gentleman's ſervant, and ſince tinworker.
12	—— Samuel Clode	35	Whiteſmith and gardener.
13	—— John A. Gillham	22	Surgeon.
14	—— Peter Hodges	29	Smith and brazier.
15	—— William Henry	23	Carpenter and joiner.
16	—— John Harris	39	Cooper.
17	—— Hudden	—	Butcher.
18	—— Samuel Harper	26	Cotton manufacturer.
19	—— Rowland Haſſell	27	Indian weaver.
20	—— Seth Kelſo	48	Weaver.
21	—— Edward Main	24	Taylor (late of the royal artillery).
22	—— Iſaac Nobbs	24	Hatter.
23	—— Henry Nott	22	Bricklayer.
24	—— Francis Oakes	25	Shoemaker.

NO.	NAMES.	AGE.	OCCUPATIONS.
25	Mr. James Puckey	25	Carpenter.
26	—— William Puckey	20	Carpenter.
27	—— William Smith	21	Linen-draper.
28	—— William Shelly	21	Cabinet-maker.
29	—— George Veeſon	24	Bricklayer.
30	—— James Wilkinſon	27	Carpenter and joiner.
	WOMEN.		
31	Mrs. Mary Cover	37	Wife of J. F. Cover.
32	—— Elizabeth Eyre	64	Wife of John Eyre.
33	—— Elizabeth Haſſell	29	Wife of Rowland Haſſell.
34	—— Sarah Henry	23	Wife of Wm. Henry.
35	—— Mary Hodges	25	Wife of P. Hodges.
36	—— Hudden	—	Wife of — Hudden.
	CHILDREN.		
37	James Cover	12	Son of J. F. Cover.
38	Thomas Haſſell	2	Son of Rowland Haſſell.
39	Samuel Otoo Haſſell	16 *weeks.*	Do.

We wiſhed our ſelection of mariners ſhould be equally choice, and laboured to procure ſuch, and were not a little ſucceſsful in this behalf. Captain Wilſon and the firſt mate, his nephew, were perſons in every view equal to the undertaking, and as hearty in the work as the miſſionaries themſelves. Many of the ſailors were men of a like mind; about half were communicants; and every man was eager to beg admittance with us, under the profeſſion of wiſhing to be inſtrumental in ſo bleſſed a ſervice, and the hope that he ſhould gain benefit and edification to his own ſoul.

During the firſt ſix weeks that they were detained in harbour, one of our body, who continued with them daily, and often miniſtered unto them, declares he never heard the name of God blaſphemed, a

paſſionate word ſpoken, or ſaw an unbecoming action in any one of the mariners, many of whom joined in the exerciſes of prayer and praiſe with the moſt cordial devotion, and none who were not on duty ever abſented themſelves from the ſtated hours of worſhip. Surrounded as we were by king's ſhips in the harbour, and often increaſed on the quarter-deck by numerous viſitants, this excited no ſmall meaſure of ſurpriſe and wonder at its novelty. The ſongs of Zion were daily heard over the deep.—The real Chriſtian in every ſituation of life poſſeſſes peculiar excellence: his religion will never interrupt the diſcharge of his duties in ſociety; none will be found ſo conſcientiouſly diligent; divine principle will do more than the moſt rigid diſcipline. We appeal to facts that muſt carry conviction to every candid and unprejudiced mind.

The preparations being completed, and all the ſtores on board, a ſolemn deſignation of the miſſionaries to their office was made, and the evening preceding the embarkation the directors met the miſſionaries, and celebrated their laſt happy communion together, in the fulleſt confidence of ſhortly meeting again in the preſence of God and of the Lamb, and enjoying eternal fellowſhip with Jeſus the mediator, and the ſpirits of all juſt men made perfect.

The proſecution of our voyage for the accompliſhment of the benevolent and evangelical purpoſes of our ſociety will be found to contain a variety of events, intereſting to the navigator, the naturaliſt, and the politician; but above all, will engage the peculiar attention of thoſe who glory in the name of Chriſtian, and long to ſee, what they fully expect, the coming of the kingdom of the Lord, and of his Chriſt, when "the mountain of the Lord's houſe ſhall be eſta-"bliſhed in the top of the mountains, and the nations ſhall flow "unto it."—The cry of the univerſal church is, that "the Lord "would haſten it in his time!"

CHAPTER II.

Embarkation.—Departure from the River.—Stay at Portſmouth.

THE preparations being completed, and the miſſionaries ready for embarkation, the directors of the ſociety were very anxious for the Duff's ſailing with the Eaſt India convoy, which, at this time, lay at Spithead, waiting for a fair wind. They embarked in ſight of many ſpectators, and accompanied by relations, acquaintances, and ſeveral of the directors, to whom, as reſiding in London, had been committed the care of the outfit of the miſſion. Auguſt the 10th, 1796, at ſix in the morning, we weighed anchor, and hoiſted our miſſionary flag at the mizen top-gallant-maſt head: three doves argent, on a purple field, bearing olive-branches in their bills. The morning was ſerene, and a gentle breeze blew from the W. N. W.; few veſſels were ſtirring on the river; all was ſtill and quiet; and it ſeemed a favourable ſeaſon for pleaſing contemplation to thoſe whoſe hearts, warmed with benevolence to their fellow men, and ardour for the extenſion of the Redeemer's kingdom, had long earneſtly deſired to ſee a proſpect ſo promiſing as this their firſt attempt now afforded. With ſatisfaction they beheld thoſe, who at a future period were to act alone in the cauſe, not diſpirited at leaving their native country and friends, nor with the thought of what lay before them, but, on the contrary, reſigning themſelves into the hands of Him whom they firmly believed able to carry all his purpoſes into effect. The hymn, "Jeſus, at thy command—we launch into the "deep," &c. was ſung by upwards of an hundred voices, producing a pleaſing and ſolemn ſenſation. The ſailors in the ſhips we paſſed heard with ſilent aſtoniſhment, and our friends, who lined the banks of the river, waved their hands, and bid us a laſt adieu.

The ſpirit which animated the brethren for this undertaking will be beſt felt by a ſhort extract or two from their journals, all which ſpeak the ſame language.

One ſays, "When taking a proſpective view of the great work "before us, my ſoul was conſtrained to cry out, Who is ſufficient "for theſe things? But I was enabled to derive comfort and en- "couragement from the confidence, that He who holdeth the winds "in his fiſt, and the waters in the hollow of his hand, can pre- "ſerve from every evil. To his providential care I was enabled to "ſurrender myſelf; determined, through his Divine aſſiſtance, to "be devoted to the work of preaching the goſpel of Chriſt to the "poor benighted inhabitants of the iſlands of our deſtination."

Another writes, "I felt deeply when leaving my native country "and dear friends, whom I loved as my life; but loving the Giver "of life, I truſt, more than all, I went with tears of joy."

At Woolwich a vaſt concourſe of people had collected on the ſhore to ſalute us as we paſſed. The breeze freſhening, we arrived at Graveſend before noon, and employed the remainder of the day in clearing the decks, which were in a very lumbered condition, from the eagerneſs of a multitude of kind individuals from the neighbouring towns, who, wiſhing to contribute to the comfort of the miſſionaries, came on board, bringing various articles of refreſhment, and entreating they might be received, till every part of the ſhip was crowded to a very great degree. The miſſionaries' cheſts and hammocks were alſo to be arranged and ſlung, to prepare for paſſing the firſt night of their novel ſituation between the decks with as little inconvenience as poſſible. The Rev. Dr. Haweis, the Rev. Mr. Wilks, and the Rev. Mr. Brookſbank, directors of the ſociety, had come on board at Blackwall; the two latter deſigning to go down the Channel with their brethren to Portſmouth, and the former to remain with them till they ſhould leave England. Captain Wilſon, Mr. Hardcaſtle, and Mr. Fenn, came on board from London, and ſettled with the crew for their river pay and their bounty. The articles

were agreed to and ſigned, and the ſhip cleared at the cuſtom-houſe.

The LIST *of the* DUFF'S CREW.

JAMES WILSON, Commander.

1	William Wilſon,	Chief officer.
2	Thomas Godſell,	Second ditto.
3	James Falconer,	Third ditto.
4	Thomas Robſon,	Gunner.
5	—— Stanton,	Carpenter.
6	John Micklewright,	Steward.
7	John Orange,	Sailmaker.
8	Benjamin Bond,	Cook.
9	Robert Lawſon,	Seaman.
10	William Wells,	Ditto.
11	Mark Yates,	Ditto.
12	Francis Dadſon,	Ditto.
13	James Wilſon,	Ordinary ſeaman.
14	James Lucas,	Ditto.
15	John Wells,	Ditto.
16	Robert Green,	Ditto.
17	John Stephens,	Ditto.
18	Benjamin Bar,	Ditto.
19	William Tucker,	Ditto.
20	Samuel Templeman,	Ditto.
21	William Brown,	Apprentice.
22	Samuel Hurſt,	Boy.

11th. A freſh gale ſpringing up from the S. E. we juſtly apprehended the Eaſt-India fleet would ſail; but as they are often by various cauſes detained, we ſtill reſolved to puſh on with all poſſible expedition, and after a day of great activity in ſettling all matters, as conveniently as the time would afford, for our proceeding to ſea, at ſeven in the evening we weighed anchor, and turned down into the

lower Hope. Mr. Henry Cox now took an affectionate leave, and left us to purſue our voyage. To this gentleman's ability and unwearied diligence we muſt ever acknowledge ourſelves indebted, both in forwarding our departure, by removing many great difficulties, and by his care to provide all things comfortable for thoſe who had to perform ſo long a voyage.

12th. At eight A. M. we weighed from the Hope Point with a freſh gale at E. S. E. In plying down we were met by ſome kind friends from Sheerneſs, bringing with them three ſheep, one hog, and ſome fowls for ſea ſtock. At two P. M. anchored on Leigh flat; at nine got under weigh, and at midnight came to a little below the Nore. This day the directors on board, the Rev. Dr. Haweis, Mr. Wilks, and Mr. Brookſbank, aſſembled the miſſionaries, and directed them to elect by ballot four perſons, to conſtitute a committee, agreeably to the printed inſtructions of the body of directors. They returned, as the reſult of their proceedings, the following names, viz. Rev. James Cover, John Eyre, John Jefferſon, and Thomas Lewis, who were conſequently admitted to that office by the directors.

Mr. Wilſon, as chief mate, being conſidered as preſident in the abſence of Captain Wilſon, who was to join us at Portſmouth, the committee proceeded to eſtabliſh the following regulations, viz.

Reſolved, That the Rev. John Jefferſon ſhould be conſidered as the miſſionaries' ſecretary, and William Smith his aſſiſtant.

Reſolved, That the Rev. Thomas Lewis ſhould take upon him the office of librarian, and William Smith be his aſſiſtant.

Reſolved, That John A. Gillham, ſurgeon, ſhould be reſponſible for the medical books and inſtruments; but every miſſionary may equally claim to read them under the library regulations.

Reſolved, That John Harris ſhould take upon him the office of miſſionaries' ſteward, and diſtribute the proviſions, as delivered to him by the ſhip's ſteward, to the different meſſes.

Reſolved, That each meſs ſhall receive the articles and quantities as under:

Tea, one pound per month each meſs for the men, one pound and a quarter for the women.

Sugar, two pounds per week each meſs.

Butter, one pound and a half per week each meſs.

Cheeſe, four pounds per week each meſs.

13th. Wind N.E. a light breeze. At four A.M. weighed, and ran through the Five Fathom channel. Paſſing through the Downs we received the unpleaſant information that the fleet had ſailed from St. Helen's. At one P.M. we rounded the South Foreland, and during the reſt of the day had little wind.

14th. Calms and breezes from the weſtward alternately, ſo that we made but little way. It being ſabbath-day, the Rev. Dr. Haweis preached in the morning, the Rev. Mr. Brookſbank in the afternoon, and the Rev. Mr. Wilks in the evening, on the quarter-deck.

15th. Calm until ſix in the evening, when a breeze ſprung up at N.E. Beachy Head bearing N.W. by W. About nine P.M. one of his Majeſty's ſloops of war hailed and informed us that a French lugger was cruiſing ſomewhere near; bid us keep a good look-out, and hoiſt a light if we diſcovered her, whilſt they ran in nearer the ſhore. Happily we eſcaped all attack of the enemy.

16th. At eight A.M. anchored at Spithead. The Eaſt-India fleet had ſailed five days before our arrival. In paſſing St. Helen's a ſquadron under the command of Admiral Gardner was juſt putting to ſea, and in company with them we probably might have gone ſafe from the enemy; but in a matter ſo important we could not haſtily form the reſolution: for, uncertain how far they would go in our track, if obliged to ſeparate from them too ſoon we ſhould run the riſk of being captured; and not to hazard ſo favourable a beginning, was thought a ſufficient reaſon for us to wait a better opportunity of convoy.

At Spithead we were viſited immediately by the Rev. Mr. Griffin, of Portſea, and other friends of the miſſion, who ſhewed us all the moſt fraternal affection, and furniſhed us during our ſtay with the moſt generous ſupplies. The Rev. Mr. Eyre, of Homerton, and others from town, came alſo on board. Captain Wilſon arrived and took the command.

17th. Mrs. Hudden being affected by the ſea, as moſt of us had been at firſt, fell into ſuch a dejection of mind as engaged us to ſend her on ſhore at her requeſt: her huſband went with her, though reluctantly; a man of a meek and quiet ſpirit, and might have been a uſeful member of our community; but the directors thought it by no means right to ſeparate man and wife.

Our anxious inquiries after the next convoy led us to the port-admiral; and Dr. Haweis, with Mr. William Wilſon, by his direction, went on board the Adamant, Captain Warre, who received us with politeneſs, and informed us he ſhould ſhortly ſail with a convoy for Liſbon and Gibraltar, and would readily take us under his protection. With this the directors were acquainted, and ordered us to wait the opportunity.

But the delay began to weary our patience: we all longed for the day of our departure; and though entertained with the moſt cordial welcome by the brethren at Portſmouth and Goſport, we waited the ſignal from the Adamant with eager deſire.

Yet the ſtay was not unprofitable; the ſame gracious Hand which conducted us thither gave us cauſe to acknowledge his loving-kindneſs; ſome good, we hope, reſulted from the preaching of many of the directors and other brethren who viſited the ſhip, and from the miſſionaries at Portſea, Goſport, and its vicinity. A ſpace was given to thoſe who, if they had felt any change of mind, might have departed from the work; but all became more confirmed and united.

An ingenious clergyman of Portſmouth kindly furniſhed Dr. Haweis and Mr. Greatheed with a manuſcript vocabulary of the

Otaheitean language, and an account of the country, which providentially he had preſerved from the mutineers who were ſeized by the Pandora, and brought to Portſmouth for their trial, which was of unſpeakable ſervice to the miſſionaries, both for the help which it afforded them to learn before their arrival much of this unknown tongue, and alſo as giving the moſt inviting and encouraging deſcription of the natives, and the cordial reception which they might expect.

Here alſo were depoſited in peace the remains of Mr. Cover's little boy, who, in the laſt ſtage of a conſumption, earneſtly wiſhed to accompany his parents, though it was evident to every intelligent medical man that he could have but a few days to live, and was happily releaſed before their departure.

A multitude of friends alſo had this opportunity of teſtifying their regard for the miſſion, and furniſhed us with many things that, in our haſte to depart, had been forgotten, or, during our ſtay here, been thought of, for the comfort of the voyage.

The miſſionaries, during this delay, had, according to the regulations eſtabliſhed, conſtantly exerciſed themſelves on board in rotation, in preaching, prayer, and praiſe, which many attended; they employed themſelves in reading and writing, eſpecially reſpecting the objects of their miſſion; and in one of their aſſemblies agreed to tranſmit to the body of the directors the following addreſs:

" Brethren,

" We, the miſſionaries, whom you, under the influences of our " common Saviour, Lord, and Maſter, Jeſus Chriſt, the only be- " gotten Son of the eternal Jehovah, have been inſtrumental in " bringing together, uniting in one body, and every way fur- " niſhing with all temporal neceſſaries for the arduous undertaking " we have in hand, cannot bid adieu to our native country, and " dear brethren in Chriſt, without laying before the directors " of the ſociety (with the deſire the ſame may be communicated to

" all whom it may concern) our views and feelings upon our pre-
" ſent ſituation and future proſpects.

" Having, through grace, overcome the diſagreeableneſs which
" we at firſt experienced on our embarkation, ariſing from our little
" acquaintance with each other, change in our habitation, and manner
" of living, we find our minds compoſed and reſigned, and our
" hearts more cloſely united to each other in the bonds of love.

" On looking forward to the length of our voyage, and delibe-
" rating on all the dangers and difficulties which thoſe who traverſe
" the boſom of the mighty deep are expoſed to, and frequently meet
" with, we are by no means diſcouraged; but can cheerfully give
" ourſelves up unto Him, who holdeth the winds in his fiſt, and
" the waters in the hollow of his hand.

" When we extend our view acroſs the great Atlantic ocean, and
" contemplate the more extenſive Southern ſea; when, in our ima-
" gination, we conceive ourſelves landed on our deſtined iſlands,
" ſurrounded by multitudes of the inhabitants, earneſtly inquiring,
" 'From whence do you come? and what is your errand?' we
" anſwer, 'From a diſtant ſhore: the friends of God and human
" kind; touched with compaſſion at your unhappy ſtate, as re-
" preſented by our countrymen who formerly have viſited you;
" moved by the Spirit of our God, we have forſaken relatives and
" friends, braved ſtorms and tempeſts, to teach you the know-
" ledge of Jeſus, whom to know is eternal life.' Though Satan
" and all the hoſt of hell ſhould be ſtung with indignation and re-
" ſentment at our boldneſs in the Lord, and fire the hearts of their
" deluded votaries with all the fury and madneſs which brutal igno-
" rance and ſavage cruelty are capable of; though our God, in
" whoſe name we go—our Saviour, by whoſe rich grace we are
" redeemed, ſhould deliver us up to their rage, and permit our bodies
" to be afflicted, yea, perſecuted unto death; yet, truſting in the
" faithfulneſs of the Moſt High, the goodneſs of our cauſe, the
" uprightneſs of our intentions, the fervency of our affection for

" Chriſt our head, and the elect of God, our hearts remain un-
" daunted; and being, by Divine mercy, enliſted under the banner
" of the great Captain of ſalvation, we are deſirous to be 'ac-
" counted worthy to ſuffer for his ſake,' and to endure hardſhip
" as becometh good ſoldiers of Chriſt.

" Such, honoured brethren, and fathers in Chriſt, are our preſent
" feelings; which we hope, through your united prayers, and the
" ſupply of the Spirit of Jeſus Chriſt, our Lord and your Lord, our
" God and your God, we ſhall never, never loſe.

" To you, and all who have contributed towards our going forth,
" we render unfeigned thanks; and our prayers are, that the Moſt
" High God may grant you occaſion to rejoice in Jeſus Chriſt on
" our behalf; to whoſe grace we humbly and heartily commend
" you, moſt reſpectfully and affectionately bidding you—Farewell!

" By order of the miſſionaries,

" JOHN JEFFERSON, Secretary.

" On board the DUFF, at Spithead,
" the 29th of Auguſt 1796."

After waiting with ſome impatience for our departure, the convoy having been detained by delays unknown to us, and, when aſſembled, by contrary winds, at laſt the welcome ſignal was made September 10th: at nine A. M. the commodore and fleet began to weigh, and by ten were all under ſail; we alone were ſtill at anchor, detained by one of our miſſionaries. Early in the morning a boat had been diſpatched on ſhore for the time-keeper, and to bring off Mr. John Harris, the abſent perſon; but after waiting a conſiderable time in vain, the officer was obliged to return without him. We then immediately proceeded after the fleet, which was ſteering for the Needles; but by the time we had reached Cowes the fine S. E. gale failed us, and veering to the weſtward, the ſignal was made to return; when we came to in our former ſituation, Monkton fort bearing N. by E. Mr. Harris now came on board; he had been on a viſit to Southampton, and having heard the fleet

were ſailing, hired a boat and followed us; but it is probable, had the breeze continued, that he would have been left behind.

We had now anchored, as it proved, for thirteen days more; in which time, and during the whole of our detention, we received the moſt obliging and unremitting kindneſſes from the inhabitants of Portſea, Goſport, Southampton, and other places; nor were we neglected by our friends in London, many of whom came purpoſely to viſit us, and thought themſelves amply repaid by witneſſing the univerſal harmony which prevailed in the ſhip: for, though the miſſionaries were moſtly ſtrangers to each other, their behaviour was ſuch as gave reaſon to hope they would enjoy that peace and cordial good-will among themſelves, ſo eſſentially neceſſary to promote ſucceſs in the great work in which they were jointly engaged. At laſt the wiſhed-for hour of departure arrived; the ſignal was made by the Adamant to drop down to St. Helen's. Nothing could exceed the beauty of the ſcene; the day was remarkably fine; the convoy moving on different tacks with their canvaſs ſpread, and paſſing the various ſhips of war at anchor in the harbour. This being a ſtate holiday, the forts and men of war began their uſual ſalutes whilſt the convoy was under ſail, which tended greatly to heighten the grandeur of the ſcene. On the turn of the tide they all caſt anchor, and waited for their final departure in the morning.

The Rev. Dr. Haweis had been daily on board, had often preached to us, and lately celebrated a ſweet and bleſſed communion with the miſſionaries and mariners; he now took his ſorrowful, though joyful leave of us, with an addreſs from Hebrews, iii. 1.: his heart appeared to be full, yea overflowing with love; while we parted with many tears, probably to meet no more till we ſhould be re-aſſembled around the throne of God and of the Lamb.

CHAPTER III.

Voyage from Portſmouth to St. Jago, and Occurrences there.

WE now took our final departure from Portſmouth, and launched forth on the great deep. The ſignal for ſailing being given, the miſſionaries came on deck, and every countenance ſeemed elated with joy at the thought of ſoon being employed in the great work.

At five A. M. the commodore and the fleet, conſiſting of fifty-ſeven ſail of tranſports and Portugal traders, were under way, the Fly ſloop of war bringing up the rear. At noon we were all in a fair way without the Iſle of Wight; wind eaſterly, thermometer 57, the air cold.

25th. Proceeding with a fine gale, by eight o'clock on Sunday morning we were off Falmouth, when the commodore made the ſignal for the fleet to lie by. A boat from St. Maw's coming along-ſide, we diſpatched letters to our friends of our ſafety and health. About noon a frigate came out of the harbour and joined us; the Fly ſloop at the ſame time hauled her wind to the eaſtward: the commodore then made ſail, and at ſix P. M. the Land's End bore north, diſtant five leagues. This was the laſt ſight of Old England that many on board were ever to have, and they, no doubt, felt much on the occaſion, though ſenſible it was not for thoſe who had parted with country and friends, and taken up the croſs, to look behind: indeed, every man ſeemed fully ſatisfied with his deſtination.

26th. Freſh gales from the N. E. quarter, accompanied with rain, and a large eaſterly ſwell, which cauſing the ſhip to roll, moſt of the brethren experienced the ſea-ſickneſs ſeverely; but remained, notwithſtanding, unſhaken in their deſire to go on, bearing with Chriſ-

tian fortitude what they knew to be the general attendant on all new travellers by ſea. At noon we fell in with an Engliſh frigate and a two-decker cruiſing, one of which ſpoke our commodore. In croſſing the Bay of Biſcay we had favourable winds, and being with the fleet, it afforded us an opportunity of ſeeing, by compariſon with the convoy, how fine a ſhip we had got to perform our long voyage; for while others were crowding all ſail, we could go a-head under our topſails, the men of war carrying the ſame ſail. This encouraged a hope alſo, that in caſe of being chaſed by an enemy, there might be a probability of effecting our eſcape by means of ſailing.

On the 29th our ſea-ſick miſſionaries who were recovering, devoted part of the day to learning the Otaheitean language and other uſeful ſtudies. A hawk, this day, reſted on our rigging, and was caught: a miſſionary remarked, "So might my poor ſoul, wandering from "its true home, be loſt, if not graciouſly prevented by Divine "mercy."

On the 30th, being in latitude 44° 50′ N. long. 11° 17′ W. the commodore made the ſignal for the headmoſt ſhips to lie by; the wind at the time blowing fair for us, the captain thought we might venture to make the beſt of our way, eſpecially as the greateſt danger was now over, and we could go but little farther without deviating widely from our courſe: hoiſting our enſign, therefore, to ſignify our intention, we were anſwered by the commodore, and making all ſail, were followed by a South-Sea whaler and two other veſſels.

The fleet ſoon diſappeared, and the miſſionaries held a particular meeting of prayer and thankſgiving: praiſing God for paſt mercies, and conſidering themſelves now deprived of human protection, they gave themſelves up into the hands of the Lord, and committed themſelves to his keeping and care, who hath promiſed, "when ye paſs "through the waters I will be with you."

October 1ſt. The wind continued at N. E. and we ſailed before it with a pleaſant breeze, about ſix knots an hour.—How gracious is

God in favouring us with ſuch wind and weather! we want nothing but more gratitude and love.

2d. This being the Lord's day, Mr. Jefferſon preached in the morning, and with his other brethren adminiſtered the communion to the captain, miſſionaries, and ſeamen. Surrounded now only with ſea and ſky, we ſeemed to have taken our departure from the abodes of the living, to be nearer the preſence of our heavenly Father; and drinking out of the ever-flowing ſprings of his love, ſpent the day in prayer and praiſe.

3d. The miſſionaries in turn kept up the evening and morning devotions, and through the day employed themſelves in ſtudy, or thoſe occupations they could purſue. The women and children bore the voyage amazingly well; except a little ſea-ſickneſs, all was perfectly pleaſing, and not a complaint to be heard. We ſaw a large ſhip, and took care to paſs to windward of her, leſt ſhe ſhould prove an enemy; but the diſplay of the American flag freed us from that apprehenſion.

On the 6th a beautiful ſun-riſing: we ſaw the iſland of Madeira, which ſhows high, and may be ſeen in clear weather when diſtant ſeventeen or eighteen leagues. This iſland, lying in the neighbourhood of Europe, and famous all over the world for its wines, is largely deſcribed by different authors; therefore, had we even opportunity of making obſervations of our own, to inſert them here would be unneceſſary.

Mr. Cover and Mrs. Eyre were ſtill affected with ſea-ſickneſs; all the reſt were in perfect health. We paſſed Madeira, intending to touch at St. Jago, the principal of the Cape de Verd iſlands, there to repleniſh our water, and procure what refreſhments the place could ſpeedily ſupply.

The night of the 6th and the following day we had unſettled, ſqually weather, the wind veering from N. E. to S. E. and frequent heavy ſhowers of rain, with which we filled ſome of our water-caſks. On the 8th we came in ſight of Palma, one of the Canary

iſlands. On the 10th, in lat. 23° N. we ſaw a ſtrange ſail in the S. E. quarter; ſhe fired a gun to leeward, to ſignify ſhe was a friend; we did the ſame: but as we drew nearer to her they took the alarm, and crowding what ſail they could, ſteered from us. Diſtance run this laſt twenty-four hours one hundred and eighty-five miles.—11th, croſſed the tropic of Cancer, and had ſeveral flying-fiſh about us; theſe were a novel ſight to many on board, and excited much ſurpriſe and admiration.

12th. This day had been previouſly appointed for ſolemn humiliation and faſting, begging God to prepare us for our work, and forgive whatever his pure eyes had beheld amiſs among us. Mr. Lewis preached in the morning, Mr. Eyre in the evening; the whole day was ſpent in devotion by the miſſionaries, and proved a ſeaſon of mercy and refreſhing from the preſence of the Lord. Proceeding faſt to the ſouthward, on the 13th, about nine A. M. we ſaw Sal, which is the northernmoſt of the Cape de Verd iſles; it has a ſun-burnt appearance, inſomuch that, as we ſailed along to the eaſtward, about three miles off ſhore, there was not a tree or green ſpot to be ſeen. At four P. M. Bona Viſta came in ſight; it is hilly, and might be ſeen ſeven or eight leagues off, but for a thin white haze which is common to all theſe iſlands, and has the effect, that when you think the weather clear, you cannot ſee the land till within two or three leagues of it. This iſland has a good harbour on its weſt ſide, where, as we ſailed along, we ſaw ſome veſſels at anchor. At eight in the evening we took a departure from the S. W. end of Bona Viſta, bearing at that time E. S. E. ſix miles: then, after running S. S. W. ½ W. thirty-five miles, juſt as the day dawned we ſaw the iſle of Mayo, and right a-head, diſtant a mile or two, the dangerous rocks which lie off its north end.

14th. The ſea broke upon them with great violence; had we kept running on, we ſhould juſt have hit them; but a courſe S. by W. ½ W. from the weſt ſide of Bona Viſta, will take a ſhip near to the eaſt ſide of Mayo, and lead clear of this laſt danger. Two ſhips, one

brig, and a ſchooner, were lying in Mayo road, probably for cargoes of ſalt, abundance of which is yearly ſhipped from theſe iſlands.

With pleaſant weather, all ſails ſet, and a fine fair wind, by eleven A.M. we loſt ſight of Mayo, owing to the before-mentioned hazy atmoſphere, for we were at no great diſtance from it; at the ſame time we could diſcern St. Jago off the deck. At one P.M. paſſed the S.E. point, and half an hour after tacked cloſe to Green iſland; then made two ſhort tacks, and came to with the ſmall bower in eight fathoms, the ſouth end of Green iſland bearing W.S.W. ½ W. and the peaked mountain open about two ſails breadth to the eaſtward of the flag-ſtaff on the fort.

Thus have we ſafely reached the firſt port for refreſhment, after a voyage perfectly pleaſant, and juſt three weeks ſince we left St. Helen's. The Lord has ſhewn us great favour indeed; the wind hath been ſo fair, and the weather ſo good, that divine ſervice hath been regularly and daily conducted without the leaſt interruption.—How great are his mercies! Such poor freſh-water ſailors as we were, needed theſe gracious commencements, to prepare us for the vaſt ſpace which yet remained.

As ſoon as the ſails were furled the captain ſent the firſt mate with his reſpects to the governor, to requeſt leave of him to water and purchaſe refreſhments, which he very politely and readily granted. The chief governor reſides at St. Jago town inland, and the gentleman at Port Praya was his deputy. Reſpecting live ſtock, vegetables, &c. he ſaid that none could be purchaſed this evening; but as the news would quickly ſpread that a ſhip had arrived in the port, to-morrow early the natives would reſort within the walls of the fort, where the market is uſually held; and as each brings a part of what he poſſeſſes, there is generally collected whatever the iſland affords. This being the caſe, we could only go on with our watering, which is here attended with much trouble, having to roll the caſks a quarter of a mile over a hot ſoft ſand, and take them off through a heavy ſurf: beſides, the water, after it is got, is brackiſh.

That for the uſe of the fort is brought on aſſes or camels from a diſtance of three or four miles.

The deputy-governor had long laboured under a dangerous complaint, and though for ſome time paſt in a way of recovering, yet for want of advice and medicines was apprehenſive of a relapſe. Dr. Gillham being on ſhore, the caſe was made known, and his opinion and advice agreeing with what had been told the governor before by a ſurgeon of an Indiaman, gained confidence, and the doctor's ſervices were gladly accepted, who preſcribed for the governor and his lady, who was alſo indiſpoſed; and he viſited ſome poor ſick natives. Their diſeaſes he chiefly found to be intermittents, diſeaſes of the liver, and anaſarca. He reports the place as very unhealthy, yet was informed of a perſon one hundred and ten years old.

15th. At daylight the pinnace was detached for another turn of water, ſome of the miſſionaries voluntarily lending their aſſiſtance. On her return the ſhip's ſteward was ſent to trade for live ſtock, &c.; a few of the miſſionaries accompanied him to procure what things they wanted for their own uſe: old clothes they found to be a ſtaple article: however, we were in a meaſure diſappointed, for the market was not as well furniſhed as we expected, owing, as the fort alleged, to but few of the country people being yet appriſed of our arrival; therefore all we got for the cabin was, one turkey, five fowls, five pigs, a quantity of oranges, and a quarter of a caſk of Madeira wine for the uſe of the miſſionaries, which we procured from the captain of an American brig that lay in the port. While we were on ſhore the governor treated us with the greateſt reſpect and kindneſs, and had Dr. Gillham, myſelf, and two of the brethren, to dine with him. In return for his civility, Captain Wilſon ſent him a cheeſe and ſome tea and ſugar, articles which he ſtood in need of, the regular ſupplies from Liſbon having not arrived, though paſt the uſual time. Our water being completed, at five P. M. a gun was fired from the ſhip, a ſignal for thoſe who were on ſhore to repair on board; hoiſted the boats in, got under way, and by ſeven o'clock

were clear of the harbour: thermometer 77°, very ſultry. St. Jago is the moſt fruitful and the beſt inhabited of all the Cape de Verd iſlands, notwithſtanding it is very mountainous, and has in it a great deal of barren land. The principal town is named after the iſland, and is ſituated in 15° N. lat.; it ſtands againſt the ſide of two mountains, between which there is a deep valley two hundred yards wide, that runs within a ſmall ſpace of the ſea. In that part of the valley next the ſea is a ſtraggling ſtreet with houſes on each ſide, and a rivulet of water in the bottom, emptying itſelf into a fine cove, or ſandy bay, where the ſea is generally very ſmooth, ſo that ſhips ride there with great ſafety. A ſmall fort is erected near the landing-place of this bay, where a guard is conſtantly kept, and near it is a battery mounted with a few ſmall cannon, but incapable of reſiſting an enemy.

Port Praya is a ſmall bay, ſituated about the middle of the ſouth ſide of the iſland, in lat. 14° 53′ N. long. 23° 30′ W.; it may be known by the ſouthernmoſt hill on the iſland lying inland in the direction of weſt from the port; the hill is round and peaked at the top. Green iſland may alſo be taken as a mark by which to know the harbour; it lies on the weſt ſide of the bay, is not very high, and has ſteep rocky ſides. From this iſland to the weſt point of the bay lie ſunken rocks, upon which the ſea continually breaks: the two points which form the entrance lie in the direction of W. S.W. and E. N. E. half a league from each other. It is uſual for Eaſt-Indiamen, Guinea traders, and others bound to the ſouthward, to touch here for refreſhments: "Bullocks," ſays Captain Cook, "muſt be purchaſed with money; the price is twelve Spaniſh dollars a-head, "weighing between two hundred and fifty and three hundred pounds. "Other articles may be got from the natives in exchange for old "clothes, &c.; but the ſale of bullocks is granted to a company of "merchants as their peculiar privilege, and they conſtantly keep an "agent reſiding on the ſpot." This may in general be true, but we could find neither merchants nor agents, conſequently got no bul-

locks; however, had our ſtay been longer, it is probable ſome of them would have come to the fort.

Though our ſtay was very ſhort, our brethren on ſhore were not inattentive to their firſt object; we ſhall juſt mention, in the ſimplicity of the language of the reporter, what paſſed on one occaſion: "I was meditating on the great goodneſs of God to me an unworthy creature, and that 'whoſoever is afraid or aſhamed of his word before men, of him will the Son of Man be aſhamed,' when I met a native black man, who invited me to his houſe. My mind was greatly impreſſed with the ignorance and ſuperſtition I ſaw; ſo I went with him, and found him very friendly: he ſpoke the Engliſh language ſufficiently to be underſtood; I inquired what religion he was of; he told me he was a Roman Catholic. After ſpeaking a little of their mode and manner of worſhip, I told him freely I feared he was wrong; that God could not be worſhipped through the medium of images, pointing out the ſeveral paſſages of God's word which forbad ſuch worſhip; and, bleſſed be God, he appeared very much to give way to what I ſaid to him; and I hope the Lord will convince him by his Spirit. Before parting from him, I deſired him to read over all the paſſages I had pointed out to him, for he had an old Bible, and could read a little: I begged him to compare the word of God with the ſentiments he had been taught, and to pray to God without images ſet before him, as they are an abomination to the Lord; and there can be but one true way of worſhipping him through Jeſus Chriſt, and him alone. Thus, after a few more words, we parted, and I hope the labour will not be in vain in the Lord."

CHAPTER IV.

Run to Rio Janeiro.—Reception and Obſervations.

18th. HAVING completed the purpoſe of our landing at Port Praya, and afreſh taken our departure, at a little diſtance off the iſland a fine breeze ſprang up, and continued from E.S.E. to E.N.E. with hazy weather; then gradually declined to calms and light airs alternately. Lat. 9° 30′ N. long. 23° W. at one P.M. we ſaw a ſail to the weſtward, and by five o'clock in the evening, the variable light winds being moſt favourable to her, ſhe had got within a mile of us; then hoiſting Engliſh colours, fired a gun to bring us to: we likewiſe fired and ſhewed our colours; and obſerving that ſhe had the advantage of ſailing we bore down to ſpeak with her; but there being hardly any wind, it was dark before we came within hail: their gun-ports, fore and aft, were up, the between decks lighted, and the crew at their quarters. This formidable appearance damped the ſpirits of our peaceable paſſengers, who were now in ſuſpenſe whether they ſhould go to France or Otaheite; for as ſhe was much our ſuperior in force, we muſt inevitably have fallen into their hands had they been enemies: but on hailing her our apprehenſions vaniſhed; her name was the Jack Park, of Liverpool, bound to Africa; ſhe was a letter of marque, and out of twenty-two veſſels ſhe had examined we only were Engliſh.

The obſervations of the miſſionaries, on this occaſion, are well worth remarking: "Many fears began to ariſe in our minds; but "thanks be to God, we were enabled to caſt our care upon Him, "and reſign ourſelves to his bleſſed will; knowing that whatever "the Lord in his providence ſhould ſend us, we truſt ſhall be for his "own glory—the Lord is better to us than all our fears."

19th. "This morning at ſun-riſing I was upon deck," ſays W. P. "and ſtruck with the ſcene preſented to my view. The ſea was "quite calm and ſerene, the ſky was moſt beautiful, and the ſun "diſcovering his diſk out of variegated clouds: I never before ſaw "any thing ſo delightful. At a diſtance were ſome water-ſpouts "extending from the clouds to the ſea, which formed a moſt won-"derful object: I thought of the beautiful words of the Pſalmiſt, "'They who go down to the ſea in ſhips, &c. they ſee the works "of the Lord, and his wonders in the deep'."

21ſt. A heavy ſquall came on when the miſſionaries were engaged between decks in evening prayer; and the ſhip heeling on a ſudden, the lee ſcuttle being open, the water ruſhed in like a torrent, and rather alarmed them. "I caught up," ſays W. H. "a "gown of my wife's, the firſt thing in the way, and held it in the "ſcuttle-hole till the carpenter went over the ſhip's ſide and cloſed "it tight. The ſquall did not continue long, and we were enabled "to ſing the praiſes of our Lord with enlarged hearts."

22d. A number of ſharks were playing round the ſhip; we caught two, each about five feet long; after being cut into pieces, and the entrails taken out, the heads jumped about the deck for a conſiderable time.

27th. The weather became now very unſettled, the winds variable and ſqually, attended with much thunder and lightning; here we alſo felt the power of a vertical ſun, and, apprehenſive of its ſickening effects, put in practice thoſe methods which eminent voyagers have uſed ſo ſucceſsfully: we firſt waſhed between decks quite clean, and when dry fumigated with tobacco and ſulphur: at ſix every morning the hammocks were brought upon deck; and thus the berths, kept as clean as poſſible, received the benefit of the freſh air. From the 18th to the 22d of the month we ſailed through a part of the ſea which in the night exhibits a brilliant appearance; all round the ſhip, in her wake, and where the ſqualls ruffle the ſurface, being grandly illuminated. Some aſſert this to be occaſioned

by animalcules which thus glow in the dark, their ſhining parts being turned upwards by the turbulence of the waters. On the 27th, in lat. 3° N. and long. 28° W. we got the freſh S.E. trade wind, the ſalutary effects of which were gratefully received; for, ſenſible whence our bleſſing comes, we had reaſon to be thankful, that, after the late weather, ſo pernicious to European conſtitutions, we were all preſerved in good health.

29th. We ſaw a very remarkable ſhoal of porpoiſes; they roſe as if diſciplined in a ſtraight line extending about half a mile, making ſo ſudden a noiſe and ruffle in the ſea, that at firſt ſight we took them to be breakers. About midnight we croſſed the equator in long. 30° W.; the variation by five ſets of azimuths 5° 25′ W.

In theſe latitudes we naturally expected to meet calms and burning ſuns, inſtead of which we have a delightful breeze, which carries us along about nine knots an hour; and the ſun-beams being broken by clouds and a haze, the heat hath not exceeded what we have often felt in England.—How great is his mercy!

31ſt. At ſix A.M. ſaw the iſland of Fernando de Noronha, bearing W.N.W. nine leagues; then run S.S.W. forty-two miles, and obſerved in lat. 4° 31′ S. long. by account 32° 19′ W. This iſland, when it bore W.N.W. nine leagues, ſhewed in detached hills, the largeſt of which had the appearance of a church ſteeple.

"This iſland," ſays Antonio de Ulloa, "hath two harbours, ca-
"pable of receiving ſhips of the greateſt burden; one is on the
"north ſide, the other on the north-weſt; the former is, in every
"reſpect, the principal, both for ſhelter, capacity, and the good-
"neſs of its bottom; but both are expoſed to the north and weſt;
"but theſe winds, particularly the north, are periodical, and of no
"long continuance."

November 1ſt. After paſſing this iſland the wind continued at S.E. till in lat. 7° S. it became variable, ſhifting almoſt every day from about S.S.E. to E. and back by the eaſtward to S. When there was northing in the wind, the weather was moſt unſettled and

rainy; when in the ſouthern quarter we had generally fair weather, though ſometimes the ſouth-eaſters were accompanied with a little rain.

The porter being exhauſted, the captain propoſed to iſſue half a pint of Madeira wine to the miſſionaries, which was thankfully accepted.

2d. Caught two Portugueſe men of war in a bucket; they are beautiful pink-coloured bladders in the ſhape of a curious ſhell, and put out innumerable arms like worms about a foot long, which, on being touched, ſting like nettles. They riſe to the ſurface, and ſcud before the wind like little ſhips.

4th. We have to acknowledge the unſpeakable goodneſs f God towards us; it is ſix weeks this day ſince we left St. Helen's, and we are all in health, ſtrength, and activity; and have enjoyed an uninterrupted favourable wind ever ſince we quitted our native ſhore.

6th. Celebrated the communion on the quarter-deck, covered with an awning to keep us from the ſun—a very comfortable time —enabled to rejoice in the Lord our ſtrength and righteouſneſs: Oh, may his kingdom ſpread far and wide!

7th. Met this evening to ſend up our united prayers with our brethren in England, for a bleſſing on this and all miſſionary labours throughout the world: we began at half paſt four, to correſpond with our brethren at ſeven o'clock, ſuch being the difference of time.

9th. In lat. 18° 39′ S. long. 37° 46′ W. we ſounded on the outer part of the Abrolhos banks in eighteen fathoms; and while we were running ſixteen leagues on a S.W. courſe had irregular ſoundings, viz. 18, 20, 22, 27, 38, 19, 17, 30, 25, coarſe ſand with reddiſh ſtones. At noon we obſerved in lat. 19° 15′ S.; our longitude by lunar obſervation of ſun and moon 38° 30′, by account 38° 21′ W. From noon, with irregular ſoundings of nearly the ſame depth, we ran S.S.W. fourteen leagues farther, and could then find no bottom with fifty fathom of line. Here we reckoned ourſelves to be in lat. 19° 54′ S.

long. 38° 40′ W. and clear to the ſouthward of the Abrolhos banks ſaw Eſpirito Santo. We then ran S. by W. ¾ W. fifty-one miles, and obſerved in 20° 41′ S. long. 39° W.; afterwards running fourteen hours upon a courſe, made good S.W. ¾ W. one hundred and four miles, we ſounded in fifteen fathoms, upon a bank (as we ſuppoſe) which lies off Cape Thomé.

11th. At eight A.M. we ſaw the ſcattered iſlands which lie to the northward of Cape Frio. The weather being hazy we had no obſervation. At half paſt two Cape Frio bore N. ½ W. five miles. It now ſet in to rain very hard, with briſk gales from the N.E.; in conſequence of which we put the ſhip under a ſnug ſail, intending to ſpend the night betwixt the Cape and the entrance of Rio de Janeiro; ſtanding in ſhore to thirty fathoms, and off to forty-eight; a ſandy bottom. 12th. At daylight we made ſail and ran for the harbour; but the breeze failing, and the tide againſt us, it was one o'clock in the afternoon before we reached the entrance. When nearly there, a pilot-boat came alongſide, in which was the head harbour-maſter, who took charge of the ſhip. In running in we gave the fort of Santa Cruz a berth of half a cable's length; keeping the Iſle de Cobras, which is ſtrongly fortified, about two points upon the larboard bow, till the Benedictine monaſtery, which is large and white, appeared clear of its north ſide; then hauling up towards the ſhipping, we came to with our ſmall bower in ſeven fathoms water, and moored with a kedge to the northward, the monaſtery bearing S.W. by S. and Iſle de Enchados N. by W. As ſoon as we had anchored, a guard-boat, with the proper officers, came alongſide, in order to prevent ſmuggling, and watch that no perſon went from the ſhip unaccompanied by a ſoldier. It is remarked, that the government in this colony acts towards ſtrangers with the moſt jealous caution; the captain, obliged to land when we firſt entered the port, was attended with a military officer from fort Santa Cruz. This evening ſetting in with heavy rain, thunder,

and lightning, we ran our electric conductors to the maſt-heads, a precaution neceſſary when within the tropics.

13th. Being now ſafely moored, after a paſſage of five thouſand miles, through the moſt malignant climates, it is proper to pauſe, while we with grateful hearts adore the goodneſs of God, whoſe watchful providence has been conſpicuouſly diſplayed in our favour; preſerving us in health, and guiding us in ſafety to a port where we can procure whatever refreſhments we want for the comfort of the reſt of our paſſage. Beſides theſe motives, an additional cauſe for thankfulneſs is, that the hearts of the miſſionaries ſeem as much as ever devoted to the Redeemer's ſervice, and their minds as ardently intent as ever to promote his glory.

This day being the ſabbath, the incumbent duties were obſerved in the ſame manner as at ſea; the officer of the guard-boat attended, conducting himſelf with much propriety, and at the cloſe of the worſhip expreſſed his approbation. His curioſity, however, was much excited, and he ſeemed quite at a loſs to know what kind of people we were; but either through modeſty, or a fear of offending, declined making any inquiries: afterwards, when more familiar, he ſaid that he never before ſaw people behave ſo peaceably and ſoberly on the firſt day after their arrival; the reverſe, ſwearing, noiſe, and drunkenneſs, being generally the practice.

14th. Since the captain was on ſhore on our firſt arrival, no individual was allowed to go from the ſhip till a further examination by the ſuperior officers, whoſe viſit we were obliged patiently to wait; and as the time of their coming was uncertain, we employed the day on the neceſſary duty of the ſhip till about four in the afternoon, when there came, in the maſter-attendant's boat, ſome military officers, the chief juſtice, a phyſician, the captain of a ſhip, and an interpreter. Their buſineſs ſeemed to be trifling, repeating only the queſtions which had been put to the captain at the firſt: however, though their ſcrivener was preſent, what they had now done was not ſufficient; the captain, myſelf, and the ſecond officer,

were ordered to attend at the viceroy's palace, there to anſwer to the ſame ſtring of interrogations, viz. Whence we came? whither bound? the nature of our voyage? and what political news we had to communicate? When the whole was noted, duplicates written, and ſigned by us, we were informed that the papers would be ſent to Liſbon, and that ſuch ſcrutinies were the common practice of the colony.

This ceremony being over, we had leave to go on ſhore when we pleaſed, themſelves taking care always to put a ſoldier in the boat before ſhe put from alongſide; and as ſoon as we landed, another picked us up and followed us through the town, abiding cloſe by us till we returned again to the boat. From Monday till Saturday we were employed refitting our rigging, watering our ſhip, and procuring live ſtock, wine, &c. for ſea ſtore; ſeveral ſorts of ſeeds and plants were alſo got on board, ſuch as it was ſuppoſed might flouriſh and be uſeful at Otaheite.

On Saturday the 19th, at four in the morning, we unmoored, and with the maſter-attendant on board took the ſhip nearer to the harbour's mouth, that we might be in readineſs to embrace the firſt leading breeze to ſail.

About noon the ſea wind ſet in with a thick fog; in the afternoon both boats were employed to bring from the ſhore a variety of things which were ſtill unavoidably there.

20th. At ſeven in the morning we weighed with a light breeze in our favour; but by the time we got abreaſt of fort Santa Cruz it changed againſt us: however, we kept plying to windward, and after we had made a few tacks, the maſter-attendant took his leave. At three P.M. we paſſed between Razor iſland and Round iſland, when a freſh breeze ſpringing up, we were very ſoon out of ſight of land.

The city of Rio de Janeiro is at preſent the capital of Brazil, and, ſince the diſcovery of the diamond mines in its vicinity, has been the reſidence of the viceroy. It has for its defence cannon planted upon the tops of the eminences, which command its entrance;

beſides three or four regular forts; but none of theſe, taken ſingly, can be eſteemed very ſtrong, except Santa Cruz and Lozia, as they lie conſiderably diſtant from each other: therefore, though guns may be ſeen whatever way you turn your eyes, yet the place is not in reality ſo well fortified as it appears to be.

The inhabitants are a mixture of Portugueſe, mulattoes, and negroes, and their number in the city and ſuburbs cannot exceed two hundred thouſand. The churches, monaſteries, convents, the viceroy's palace, the hoſpital, and a few private houſes, have a good appearance. The ſtreets are narrow, but ſtraight and regular. Their windows and the upper part of their doors being latticed with rods laid acroſs each other, and cloſe ſhut all day, a ſtranger walking along, and ſeeing their women and children peep through theſe gratings, might ſuppoſe their dwellings ſo many priſons.

The government is ſo ſtrictly cautious, that the inhabitants can have no intercourſe whatever with ſtrangers without leave firſt obtained from the viceroy: a letter of credit which Captain Wilſon had, addreſſed to a reſpectable merchant, afforded one inſtance. On receipt of the letter he expreſſed his readineſs to advance what ſums the captain might have occaſion for, and to aſſiſt him in any other way; but before he could oblige him, he ſaid, he muſt wait on the viceroy with the letter.

This capital appears to exceed all popiſh places in the parade of religion. At the corner of every ſtreet is a figure of our Saviour and the Virgin Mary placed in a niche, or kind of cupboard, with a curtain and glaſs window before it; in the night, candles are lighted; and here the people ſtop to addreſs their devotions, and the whole night long the voice of their chanting to theſe images may be heard. Even the common beggar makes a trade of religion, by carrying a little crucifix at his breaſt, which I ſuppoſe he may buy for a penny; at this the poorer ſort croſs themſelves, and the beggar bleſſing them, muſt be paid for his benediction as well as the pope.

The eſtabliſhed port charges paid by all merchant-ſhips are, on

entering 3*l.* 12*s.*, and 5*s.* 6*d.* a day while at anchor; beſides this, foreign veſſels muſt pay an interpreter commiſſion for his buſineſs with government, and on what he purchaſes; however, proviſions are very cheap. Rum, which they make in the colony, is of a tolerable quality; and their port wine, meliorated by paſſing through the tropical climates, is allowed to excel in goodneſs.

On entering this port, after a long paſſage acroſs the Atlantic ocean, the vaſtneſs of the proſpect fills the mind with the moſt pleaſing ſenſations. Paſſing the narrow entrance between two lofty hills, the harbour ſuddenly widening ſhews like an extenſive lake, where on different parts lie many ſcattered iſlands. On the left, the city, with the fortifications and whitewaſhed walls, preſents itſelf in a ſtriking manner, with ſhipping at anchor, and boats bringing ſupplies from every quarter. Beyond all, to the north-weſt, as far as the eye can reach, a range of lofty mountains erect their rugged tops: in their boſoms, perhaps, thouſands of human beings are doomed, in ſearch of gold and diamonds, to ſpend their days in miſery.

The Obſervations of the Miſſionaries at their Entrance and Stay at Rio Janeiro.

ON approaching the harbour the tops of the mountains were hid in clouds, but the hills near the ſhore covered with fruit-trees to their very tops. Several fortified iſlands were around us; and on the main we ſaw a magnificent aqueduct of about fifty arches, extending from one mountain to another. Here we began to obſerve marks of their ſuperſtition, for the croſs was erected on the tops of the hills, and on their forts. On the Lord's day, the Portugueſe and Indians, who were our attendants on board, looked on very attentively, and behaved very ſeriouſly, during our worſhip, though unacquainted with

the language; whilſt thoſe who remained in the boat, though it was Sunday, amuſed themſelves with cards.

A large party of us going on ſhore, we had leave to ſee the town, accompanied by two officers, who treated us with much civility. On landing we were ſhocked with the ſight of a poor ſlave worn out with diſeaſe and labour, advancing with feeble crawl to the water's edge; and ſhortly after beheld a ſcene diſguſting to humanity, a cargo of human beings expoſed for ſale, naked, in the market-place; whilſt others, in companies of ſix or ſeven chained together, were traverſing the ſtreets with burdens: we have ſeen their maſters flog them like horſes or dogs, ſo that our eyes have been filled with tears at the ſight. When ſhall this barbarous traffic come to an end?

The ſtreets were full of ſhops of every kind; the druggiſts' and ſilverſmiths' made the nobleſt appearance. We obſerved a large reſervoir of water, with three fountains diſcharging into it, very ſweet, and convenient for the ſhipping. Peruvian bark was 1*s.* 5*d.* per pound, cochineal 10*s.* We wiſhed to procure ſome of the cochineal plants, but did not ſucceed; but we got various tropical ſeeds and plants at a hoſpitable cottager's, a little diſtance from the city.

The viceroy's garden was beautifully interſperſed with oranges, lemons, limes, and a number of other trees. There we ſaw a crocodile ſpouting water, ſurrounded with curious ſhell-work; and in another part, a boy holding a tortoiſe, from whoſe mouth iſſued a copious ſtream. The view of the harbour from one of the terraces is magnificent. The ſummer-houſes were adorned with beautiful paintings repreſenting the working the diamond mines, and the making ſugar, rum, and other produce of the country.

We next viſited the palace. The colonel commandant and his lady ſhewed us the greateſt politeneſs, and his lady was peculiarly attentive to our wives; and ſorry we were that we could make no acknowledgments in return; eſpecially when we ſaw their rooted ſuperſtitions, beads and crucifixes hung about their necks; and the croſs and their ſaints were at the corner of every ſtreet, and before their

houſes: to theſe they bow and croſs themſelves as they paſs. Indeed they ſeem ſunk in idolatry. The number of their prieſts is immenſe. The town ſeemed not bigger than Briſtol, and can hardly contain more than two hundred thouſand inhabitants.

Our attention was arreſted by a grand proceſſion of prieſts, nuns, mourners, &c. entering one of their cathedrals, which was hung with black, and blazing with lamps. The prayers were chanted, and choruſſes ſung, accompanied by a band of muſic. The ſight afflicted us; to behold ſuch external pomp of worſhip, and to diſcover no trace of the pure undefiled religion of Jeſus.

They are very jealous of ſtrangers on account of their diamond mines, where ſo many miſerable Africans are yearly ſacrificed. We paſſed the military hoſpital, on a healthy ſpot about a mile from the city; but I did not viſit it, ſays the ſurgeon, leſt I might carry ſome infection on board. Not far diſtant, in a beautiful valley, is the viceroy's magnificent chapel; and they are now erecting a large cathedral near it, where a multitude of ſlaves were employed; and to ſhare in the merit of the work, they informed us ſeveral youths of opulent families aſſiſted, raiſing a vaſt ſuperſtructure on a ſandy foundation. I retired to my cabin in the evening, praying that the Lord would ſend hither his precious goſpel with demonſtration of his ſpirit and power.

Upon the whole, we had every reaſon to be ſatisfied with our reception, and embraced the opportunity of a ſhip ſailing for Europe to convey intelligence to our friends.

Though the following letter addreſſed by the miſſionaries to the directors has been publiſhed, it properly and deſervedly claims a part in this narrative; and with it we ſhall cloſe the tranſactions at Rio Janeiro.

" On board the DUFF, in the harbour of Rio de Janeiro,
" coaſt of Brazil, South America, Nov. 15, 1796.

" Dear and honoured Brethren,

" WE think it our duty to inform you, we arrived at this place " on Saturday, 12th inſtant, after a paſſage of ſeven weeks and one " day. We cannot ſufficiently acknowledge the great goodneſs of " Almighty God, in the ſignal bleſſings we have been favoured with, " ſince our departure from our country and dear connexions therein. " We have not experienced one day of real bad weather ſince we were " launched upon the boſom of the great deep: winds and waves, in " the hands of our God, have been propitious. The fiery heat of the " ſun, in paſſing beneath its directeſt rays, hath been kindly checked " by intervening clouds or cooling gales; ſo that we have croſſed " thus far through the burning zone, without feeling thoſe inconve- " niences that we were naturally led to expect. Our viſitations of " ſickneſs have been partial and tranſient; few having been afflicted, " and thoſe, through divine goodneſs, ſpeedily recovered: Mrs. " Eyre excepted, who, through weakneſs and infirmity incident on " age, has enjoyed but little health ſince our departure from England; " however, from the time of our arrival in this harbour, ſhe appears " greatly revived. The abundant ſupply of every neceſſary, fur- " niſhed by our liberal friends, hath not ſuffered us to feel the ſmalleſt " want. Our attention has been chiefly directed to the reading of the " accounts of the iſlands of the South Sea, and acquiring ſome know- " ledge of the Otaheitean language, from the providential means put " into our hands; other ſtudies of a ſcientific nature we have not " been able to pay general application to. The worſhip of the Moſt " High has been duly and conſtantly attended, without any omiſſion " but when neceſſity or prudence made it warrantable. Whatever " ſpiritual trials we individually have ſuffered, moments of refreſh- " ment from God and our Saviour Jeſus Chriſt have more than " compenſated. Harmony and concord continue among us as a body

" engaged in one common cauſe. We look forward to what remains " of our voyage and future operations with that concern our peculiar " ſituation demands. Our inſufficiency we feel, and where our " ſtrength lieth we know. We humbly hope and truſt that the hand " of God will continue with us, by his Spirit to direct us, and by " his power to guard us. We give ourſelves up to God, through " Jeſus Chriſt our Lord, and deſire to lie placid in his arms.

" Dear brethren, the whole body of miſſionaries, as the heart of " one man, preſent their Chriſtian love to the body of directors, the " ſociety, and all true lovers of Chriſt and his goſpel. We pray the " continuance of an intereſt in your fervent prayers for us, and for " our undertaking; that we may acquit ourſelves as men, faithful " to the cauſe in which we are engaged, and be rendered mighty " inſtruments in the hands of God for the converſion of the heathens " of the South Sea: ſo ſhall iniquity ſtop its mouth, the wiſe and " prudent in their own eyes be aſhamed, and the mighty power of " God be diſplayed in the eyes of the world, by his chooſing the fool- " iſh things of the world to confound the wiſe, the weak things of " the world to confound the things which are mighty; the baſe " things of the world, and things which are deſpiſed, and things " which are not, to bring to nought things that are.

" We remain, dear and honoured brethren,

" Your brethren in the goſpel of Jeſus Chriſt,

" The whole body of miſſionaries,

" John Jefferson, Secretary."

CHAPTER V.

Departure from Rio Janeiro, till our Arrival at Otaheite.

WE now proceeded on our voyage, in hopes of effecting it by the way of Cape Horn, which was our original intention. The captain had laid in a freſh ſtore of ſuch proviſions as this place afforded, with ſugar, wine, and whatever might be neceſſary in the long run before us.

20th. Lord's day. Brothers Eyre and Jefferſon preached. We had but little wind, and drifted out with the tide. In leaving this harbour, and again launching into the deep, we thought on all the mercies of our God, who had dealt ſo wonderfully with us, and protected us hitherto in ſafety through the pathleſs ocean: we could, with humble dependence, truſt him for the future.

24th. We begin to find it colder as we run to the ſouth; the atmoſphere, day and night, is free from clouds; the breeze is moderate; we move as on a mill-pond, enjoying all the bleſſings of life. O may the goodneſs of the Lord lead us to repentance, watchfulneſs, and unfeigned love of the brethren! Theſe favourable commencements, however, ſoon changed; he ſhall deſcribe who felt them. "29th. We had a very pleaſant day, and this evening I "was delighted to ſee the ſhip crowded down with ſails, and going "ſwiftly before the wind with the ſtarry heavens over us. About "eleven o'clock I was waked out of ſleep, and much alarmed with "the noiſe on deck. I hurried on my clothes and ran up the lad-"der, and to my great ſurpriſe found the ſhip under her bare poles. "The ſky, which had been ſo ſerene and bright, was covered "with black clouds; the lightning came in flaſhes ſo quick and

" vivid, as took away my eye-ſight for a time. Bleſſed be God! " it did not laſt more than two hours, when the ſtorm abated. " See what the Lord can do! ' Let all the earth fear the Lord; let " all the inhabitants thereof ſtand in awe of him. He gathereth " the waters of the ſea together as an heap, he layeth up the " depths as in his treaſure-houſe. Oh, how great is thy goodneſs, " which thou haſt laid up for them that fear thee!'

" Amidſt the roaring of the ſea
" My ſoul ſtill hangs her all on thee;
" Thy conſtant love, thy faithful care,
" Is all that ſaves me from deſpair."

After being two months from England, and running ſix thouſand miles, this is the firſt time we have experienced a contrary wind.

But to return to Mr. Wilſon's journal.

During the firſt eight days nothing remarkable occurred. On the 29th we obſerved in lat. 34° 56′ S. long. 49° 30′ W.; had a fine breeze weſterly and clear weather: towards the evening it veered to the north, a gentle gale and a ſmooth ſea: but theſe favourable circumſtances we foreſaw would be of ſhort continuance: to the ſouthward black clouds were riſing faſt, and flying with great velocity over our heads in a direction quite contrary to the way the wind at preſent blew. This jarring of the elements we conſidered as a ſure prognoſtic of an approaching ſtorm; therefore the captain ordered the ſmall ſails to be taken in, alſo a ſingle reef in the topſails. Still a gentle gale continued as before till near midnight, when we were attacked by a moſt violent ſquall, with a deluge of rain and ſmart thunder and lightning, the combined force of which obliged us to haul our foreſail cloſe up, and furl every other ſail: happily it ſoon ſubſided, but continued not long moderate; a ſtrong gale ſet in at ſouth, and the ſea running high all the following day, moſt of the miſſionaries were again viſited with the ſea-ſickneſs.

December 1ſt. The gale moderated, and the ſea falling greatly, a few of the ſick recovered; betwixt decks were cleared and dried, the ſhip put in order, and preparations made to encounter ſuch ſtorms as we might now expect. The cow had ſuffered much in the late gale from repeated falls; and as no hay had been got at Rio Janeiro, on account of the rainy ſeaſon, the little we brought from home was now expended, therefore no alternative remained but to kill the poor lean animal: this was done accordingly, but with reluctance, as her milk had been very ſerviceable to the women and children; we found her big with calf, which made her more regretted. In the courſe of the night we experienced another ſmart gale, which, though not quite ſo violent as the laſt, was, like it, attended with rain, thunder, and lightning.

2d. At daylight we had better weather, and the ſea was remarkably ſmooth, but very much diſcoloured, the cauſe of which phenomenon is generally aſcribed to the outſet of the tide from the great river of Rio de la Plata: we ſounded, but found no bottom with one hundred fathom of line. At noon our latitude, by obſervation, was 38° 8′ S. long. 50° 15′ W. Towards the cloſe of the day the ſky again put on a gloomy aſpect, and from a moderate breeze at S. by W. the wind veered to S.W. by W. the gale increaſing, and the ſea riſing very faſt.

3d. In the morning the ſea ran exceeding high, and the wind blew a complete ſtorm, which reduced us to a cloſe-reefed main-topſail and foreſail. Several of our live ſtock died, either by the cold or the ſpray of the ſea, ſo that we were in danger of loſing the whole of this invaluable preſervative of health. Not only the greater part of the miſſionaries were ſea-ſick, but ſome of our ſeamen alſo. Mrs. Eyre, already exhauſted by continued illneſs, ſeemed unable long to ſuſtain theſe greater trials; and reſpecting thoſe who were not ſick, they, and likewiſe the crew, felt the uncomfortable effects of ſuch bad weather. Being thus ſituated, the captain was appre-

henſive that in perſevering in our endeavours to double Cape Horn, our raw, unſeaſoned company of landmen, women, and children, might fall victims to the repeated ſtorms and colder weather, which we might expect to meet with in the attempt: alſo, after doing our beſt, the certainty of getting round, in our circumſtances, was doubtful, as in the caſe of Bligh and others, whoſe efforts, after long ſtruggles, proved in vain.

Therefore the captain, after deliberately weighing theſe and the connected circumſtances, relinquiſhed a plan, which to execute required a ſhip's crew of hardy ſailors, unaccompanied by tender women and children, and adopted the reſolution of going the eaſtern paſſage; that is, to paſs a few degrees ſouth of the Cape of Good Hope, to ſail to the ſouthward of the ſouth cape of New Holland and New Zealand, keeping in the track of the weſterly winds till near the meridian of Otaheite, and then to ſteer to the northward for that iſland.

At noon we obſerved in lat. 39° 2′ S. long. 50° W. Immediately afterwards we bore away, ſetting what ſail the ſhip could bear; and this we certainly had good reaſon to do, conſidering that before we could reach Otaheite by the ſtraighteſt courſe, we muſt run not leſs than fourteen thouſand miles; whereas, from our preſent ſtation, to go by way of Cape Horn, the diſtance did not exceed ſeven thouſand miles; and I am perſuaded, that to ſome on board the deſire to ſail round the world was more than a counterpoiſe to the difficulties which might attend our paſſage round that cape. But ſince it is proper, that in all caſes ſelf-gratification ought to give place to the beſt-deviſed means of obtaining the principal ends of our employment, ſo now all were fully ſatisfied that the late adopted meaſures were for the beſt.

The ſea running tremendouſly high, we were apprehenſive of being pooped by it, or otherwiſe receiving damage, therefore ſhaped our courſe right before it, ſteering N.E. by E. and E.N.E. till it

gradually became ſmoother. In the courſe of the firſt four days we ran ſix hundred and forty miles by our log, and were then detained for a while by eaſterly winds.

But to particularize the various occurrences of ſo long a paſſage, where the objects which preſent themſelves have already been largely treated of by men of ability and ſkill in natural hiſtory, would afford but little entertainment, and tedious repetitions of winds and weather only tire the patience; therefore ſhall deem it ſufficient to notice briefly the progreſs we made from time to time. Our miſſionary journals will fill the chaſm.

December 5th. Our religious exerciſes have hitherto not been interrupted; we have maintained the regulated daily ſervices between decks when we could not aſſemble on the quarter. This day we met our dear friends in England at their hour of prayer, and ſent up our petitions in union with theirs to the throne of grace for the ſucceſs of all miſſionary labours.

6th. Freſh breezes: ran eight or nine knots an hour. How great are his mercies!

8th. A great head ſea; ſaw ſeveral whales playing around; ſometimes they approached very near, cloſe under the ſtern, when we could obſerve them diſtinctly, as they came to the ſurface to breathe, throwing up the water to a vaſt height with a tremendous noiſe. We were ſtruck with awe and ſolemnity—How wonderful and manifold are thy works, O God! Heaven, earth, and ſea, declare thy glory: "Let every thing which hath breath praiſe the Lord."

The climate here, though advancing to the midſt of ſummer, appeared to us cold as in England in the midſt of winter.

The gale ſtill blew from the weſt with unabated violence: an awful ſea running mountains high; the clouds hanging low, thick, and gloomy; the ſhip ſcudding before the wind with ſurpriſing eaſe and ſwiftneſs, and ſhipping very little water, conſidering the greatneſs of the ſea. At thoſe times we truly beheld the wonders of the Lord in the great deep. The ſhip ſometimes ſeemed hid between two lofty mountains of

water, and then elevated to the immenſe ſummit. Theſe ſights of the marvellous works of our God exalted our ideas of his greatneſs and glory, and increaſed our joy and praiſe; aſſured that this awful God is our God, and all his divine perfections engaged in our behalf. We have ſometimes ſat on the deck with ſacred pleaſure and compoſure, viewing the towering billows on every ſide, ſome following us with their foaming tops, and ſeeming to threaten our deſtruction; but inſtead of doing us any harm, only puſhing us on the faſter to the haven where we would be. We were unable to celebrate the Lord's ſupper through the agitation of the veſſel, and turned our uſual ſervice into a meeting of prayer between decks; there confined from the ſight of the ſun, and the ſea making often a way over the ſhip, the Lord made up every want by vouchſafing his gracious preſence—we could adopt the language of the poet:

Thy ſhining grace can cheer
The dungeon where we dwell;
'Tis paradiſe if thou art there,
If thou depart 'tis hell.

Though by changing our courſe we ſhall lengthen our voyage ſeven thouſand miles, and have two hundred and eleven degrees of longitude to run, yet the ſpeed with which we advance is amazing; in the laſt two days, ſince Friday at midnight, we have run by the log near five hundred miles. The Lord is ſending us about as he did his Iſrael of old, and no doubt for wiſe ends. Could we have gone round Cape Horn, we might probably have reached the place of our deſtination much ſooner: but we are ſhort-ſighted creatures, and in the beſt hands; let his will be done, who knows how moſt ſafely to lead us through the deep as through a wilderneſs.

The immenſe ſhoals of fiſhes around us have often amuſed and aſtoniſhed us; ſome larger marching in great pomp, followed by a train of ſmaller, and approaching cloſe to the ſhip's ſides; the

flying-fiſh riſing like a flock of birds out of the water, and often falling on board; one fifteen inches long flew directly againſt our bell, and was taken: they were very good eating. Thouſands of birds alſo, about the ſize of pigeons, flew around us.

20th. We re-croſſed the meridian of London, and began counting our longitude eaſtward; and on the 24th that of the Cape of Good Hope, in the latitude or track of 40° 20′ S. with a fine gale weſterly driving us along at the rate of eight or nine miles an hour.

24th. Chriſtmas eve: ſpent, ſays W. P. a comfortable evening with my meſſmates, brother Shelly, brother Hodges and his wife; had a good cake of our own making, and a very nice diſh of chocolate. My mind was deeply impreſſed with the remembrance of deareſt abſent friends, whom I repreſented ſitting round their fire-ſide, and ſaying, Ah, poor ſouls, where are they now!

25th. After a ſermon from Iſaiah, ix. 6. the Lord's ſupper was adminiſtered: bleſſed be God, I found it a very comfortable ſeaſon.

26th. Fine weather and briſk gales; we ſailed two hundred and forty miles the laſt twenty-four hours.

29th. Obſerved an eclipſe of the ſun of about three hours continuance; three parts being obſcured, it produced a perceptible darkneſs.

The miſſionaries were now applying themſelves to the Otaheitean language, the moſt diligent giving pleaſing proofs of their deſire and aptneſs to acquire it. A part of each day was alſo appropriated to reading the Rev. Mr. Greatheed's account of the South-Sea iſlands: this they ſtyled Miſſionary Geography; from thence deriving conſiderable knowledge: their minds alſo became more exerciſed, and a difference of opinion gradually increaſed concerning the propriety of their ſeparating, and which group appeared the moſt eligible and ſafe to ſettle in: ſome preferred the Friendly Iſles, others Otaheite. John Harris alone was for the Marqueſas; he had long ago made that choice, and ſtill remained unſhaken in his reſolution, deſiring only to have one or two to accompany him; and for that purpoſe

was now uſing his intereſt with the young men, few of whom as yet ſeemed inclined to ſettle at the Marqueſas. In conſequence of the probability of ſuch a ſeparation taking place, a meeting of the whole body of miſſionaries was held, when, after a long converſation, it was moved, "That eight perſons and the chairman (the captain) "be choſen to draw up a code of church government for the future "conduct of their little ſociety, together with certain religious "principles, to be ſigned by every individual."—Agreed. The ſame day the following perſons were choſen by ballot to compoſe the committee: viz. Bowell, Buchanan, Cover, Henry, Jefferſon, Lewis, Main, and Shelly.

At another meeting it was moved, "That two days in the week, "Tueſdays and Thurſdays, an hour and half each, be appointed for "the diſcuſſion of ſome doctrinal part of God's word. The text "of ſcripture to be appointed by a moderator, choſen out of the "body, who ſhall publicly declare the text at leaſt two days be-"fore the time of diſcuſſion; the members to ſpeak in rotation, and "not to exceed a quarter of an hour each, and to divide the text under "proper heads, which ſhall be committed unto paper, and a copy "of the ſame to be delivered to the moderator."—Agreed. Mr. Lewis choſen firſt moderator. The deſign of this plan was to improve the young men in the method of arranging their thoughts, and to excite them to a more diligent ſearch into the ſcriptures. It was moved alſo, at the ſame meeting, "That Meſſrs. Henry and "Kelſo do, in conjunction with the ordained miniſters, join in the "regular diſpenſation of the word of God."—This was likewiſe agreed to.

Reſpecting the health of both miſſionaries and crew, we may all (two or three excepted) ſay that we have enjoyed that bleſſing abundantly. Mr. Clode was lately attacked with a ſevere fever, and for ſome time delirious, but now in a way of recovery; and Mr. Buchanan, having ſuffered continually by ſea-ſickneſs, was at preſent brought very low, and for ſome days confined to his bed, by a

painful coſtive complaint, which long reſiſted the power of medicine; while his getting worſe every day increaſed the concern all on board felt, through fear of loſing this humble and devoted miſſionary. But to our great joy, December 29th, at the time when we thought him expiring, he obtained relief, and afterwards gradually recovered. His happy experience of God's love, and joy of hope through all his illneſs, was a ſingular comfort and encouragement to all the brethren.

January 1ſt, 1797. Little did we apprehend on this day laſt year what was the decree of the Lord concerning us. We have now failed twelve thouſand miles.

Come, my ſoul, a year is gone,
And thyſelf may'ſt truly moan;
Small the fruit to God is found,
Too much like the barren ground.

This new year may be my laſt,
Former years are gone and paſt;
Come, my ſoul, ariſe and pray,
Trim thy lamp this new-year's day.

2d. We were now making rapid advances towards the deſired iſland; but little remarkable occurred.—The aquatic birds, which had daily viſited us in great numbers ſince we came into this ſea, ſeemed now to have left us, ſo that for ſome days we hardly ſaw one of any kind. Whales were playing round the ſhip, and it is probable that, had they been objects of our voyage, we might have caught ſome of the many we ſaw. There were ſeveral of the brethren who took great delight in ſtanding with harpoons in their hands, watching opportunities to ſtrike the porpoiſes that were uſually ſporting under the bows, and one day Mr. Smith had the ſucceſs to ſtrike one, the blubber of which produced four gallons of good oil.

By the middle of January the committee of eight had nearly finiſhed

the articles of faith and rules of church government. As yet no ſerious difference of ſentiment had ariſen among the miſſionaries: one now commenced regarding thoſe points of doctrine which have too often, and with too great aſperity, divided the church of the living God. It had been the great object with the directors to prevent as much as poſſible diverſity of opinion among the brethren, being conſcious on whichever ſide the truth might be found in the abſtruſer points of theological tenets, that all diſputes among the teachers themſelves ſhould be guarded with the greateſt precaution.

As the directors held the doctrinal articles of the church of England in the ſenſe uſually termed Calviniſtic, and in correſpondence with the opinion of their brethren in Scotland, contained in the Aſſembly's catechiſm; it was an original deciſion, that none ſhould be ſent out as miſſionaries, who did not make a clear and explicit confeſſion of their faith, agreeable to this rule. We had every reaſon to believe that all the miſſionaries were of one mind; but it now appeared, on the diſcuſſion, that two of the thirty had entertained principles different from the reſt, which occaſioned ſome debate. The general ſenſe of the body was, that it would be injurious to the work to continue thoſe as fellow-helpers whoſe difference of ſentiment from their brethren might produce unhappy effects among the heathen. However, after a variety of conferences on the ſubject, conducted with the greateſt calmneſs, the two who had differed from the reſt acknowledged that they had received conviction from the arguments of their brethren, admitted the impropriety of their conduct, and were accordingly reſtored to fellowſhip, and as much honoured and reſpected as ever. We remark this as a moſt happy trait of Chriſtian confidence; and none have ſhewn themſelves more faithful to the cauſe, nor has the ſmalleſt difference ſince ariſen between them on the ſubject.

29th. We paſſed the meridian of the ſouth cape of New Holland; and on the 14th of February were thirty-two leagues to the ſouthward of the ſouth cape of New Zealand. On the 15th we were nearly

antipodes to our friends in London. The day following a ſea broke againſt our ſtern, daſhed one of the windows to pieces, and ſpoiled ſeveral books in the cabin.

17th. We met with as heavy a ſtorm from the eaſtward as any we had before experienced; the ſea around us ran mountainouſly, and the rain poured heavily upon us for about eight hours. However, as we were all in good health, the effects of it were but little felt. This was in lat. 31° 30′ S. and long. 209° 30′ E.

The ſenſations of the miſſionaries on this occaſion their own journals will beſt tell. This was the moſt ſevere and awful ſtorm we had yet experienced. The ſea ran mountains high, but our little and incomparable bark, with which our God hath bleſſed us, lay to under her main-ſtayſail, and mounted over the waves like a duck with feathers. We were bleſſed with a calm and ſerene ſtate of mind, and enabled to caſt our care upon God, which we did in a ſweet prayer-meeting between decks. In the evening the wind died away, and the lovely ſtars ſhewed their faces. Appointed Tueſday next to ſign the articles, and obſerve a day of public thankſgiving for the ſignal and wonderful mercies we had received.

It is remarkable, that through the voyage the Lord has uſually ſent us moderate weather on the ſabbath days, ſo that our ſolemnities have been ſeldom interrupted.

21ſt. The articles of faith and rules of church government being completed and approved by the whole of the brethren, they, at a meeting this day, ſigned the ſame, and held a day of thankſgiving. A ſeparation becoming now more and more probable, they began teaching each other the little handicraft arts they were maſters of, ſuppoſing ſuch might be ſerviceable when they parted. Dr. Gillham gave likewiſe lectures upon a prepared ſkeleton of the human body, and inſtructed them in the uſe of the medicines.

This afternoon we experienced a remarkable interference of Divine Providence in our favour. The pitch-kettle being placed on the fire by the carpenter whilſt calking the decks, the man who was left

in care of it ſuffered it to boil over: immediately it blazed up with ſurpriſing fury; he had, however, the preſence of mind to lift it off the fire, and prevent the dreaded conflagration. Though the cabouſe was ſo dry, and the foreſail hanging down over it, which muſt have inſtantly communicated the flames to the rigging, through the goodneſs of God no harm was done, and the fire put out in an inſtant. O, the wonders of his care, who hath ſaid, "he that "toucheth you, toucheth the apple of my eye."

Ninety-ſeven days had now paſſed ſince we left Rio Janeiro, and except one veſſel which we met with a week after our departure, we had not in all this time ſeen either ſhip or ſhore, and had ſailed, by our log, thirteen thouſand eight hundred and twenty miles, a greater diſtance probably than was ever before run without touching at any place for refreſhment, or ſeeing land. But at length, tired with beholding only a vacant horizon, and the familiar objects the ſea daily preſented to our view, all began to look with eager expectation of deſcrying a South-Sea iſland; which, even in the minds of thoſe whoſe reaſon and intelligence informed them better, fancy had figured as differing from all the lands or iſlands on which they had ever fixed their eyes before. However, the time was now arrived when this curioſity was to be in part gratified. About ſeven in the morning Toobouai was diſcovered from the fore-yard by one of the ſeamen, bearing S. E. by E. eight or nine leagues off, ſhewing at this diſtance like two ſeparate iſlands, but on our near approach the low land which connects the hills appeared. The wind at N. E. being unfavourable, we ſtood towards the iſland, but the ſun ſet before we got ſufficiently near to diſcern the natives; neither did we ſee any canoes. The wind at this time ſhifting to E. by S. we laid our courſe upon the ſtarboard tack, and ſailing along the weſtern ſide pretty near the ſhore, though in the duſk of the evening, ſaw that a border of low land ran from the ſkirts of the hills, and upon it abundance of cocoa-nut and other trees. The ſea was breaking violently on the reefs, eſpecially to the N. E. where they extend a long way off.

It is now fourteen weeks ſince we laſt ſaw the land, which was Rio Janeiro, and it muſt be confeſſed, it is very delightful to behold; though we were not in any want of it, neither has our voyage been attended with any inconvenience. The Lord, in providence, has ſupplied our neceſſities in a moſt wonderful manner. Bleſſed be God, we have not found the want of a drop of good water to quench our thirſt, nor bread, &c. to ſatisfy our hunger, and here we are all the living monuments of his mercy to praiſe him.

The wind blew freſh from Toobouai, and the intention of our captain was not to go near this iſland; but, for the ſake of ſome who were deſirous of ſeeing it, we tacked to windward, and towards evening got within a few miles of it: he thought it not prudent to land on account of the natives being prejudiced againſt the Engliſh through the mutineers of the ſhip Bounty, who had deſtroyed near a hundred of them. But we truſt to viſit them at ſome future time, to remove their prejudice with the glad tidings of the goſpel of peace.

A fine breeze continuing all the night, we ſaw no more of Toobouai.

This iſland was diſcovered by Captain Cook in the year 1777; and upon it the unhappy Fletcher Chriſtian, with his companions, the mutineers of the Bounty, attempted a ſettlement in 1789. They had with them ſome of the natives of Otaheite, and live ſtock of different ſorts. Notwithſtanding the oppoſition they met with from the natives on their firſt arrival, they warped the ſhip through the only opening in the reef; then landing, choſe a ſpot of ground, built a fort thereon, and taking their live ſtock on ſhore, they intended, had the natives proved friendly to their ſtay, to have deſtroyed the Bounty and fixed themſelves there: but their own unruly conduct alienated the natives from them, who withheld their women, which they were ready to ſeize by violence: they excited the jealouſy of the chiefs by a friendſhip formed with one of them in preference to the reſt; they were diſunited among themſelves, and many longed for Otaheite: they reſolved to leave Toobouai, and carry with them all the live ſtock which they had brought, the benefit of

which the Toobouaians began to underſtand, and were unwilling to ſee them again all collected and removed. This cauſed the firſt brawl between the Otaheitean ſervants, who were driving in the hogs, and the natives. Inſolence and want of gentleneſs and conciliation, led to all the bloody conſequences which enſued. The natives were numerous, and fought with great courage, forcing the mutineers to avail themſelves of a riſing ground, where, with their ſuperior ſkill, the advantage of fire-arms, and the aid of the Otaheiteans, who fought bravely on this occaſion, they at laſt came off victorious, with only one or two of themſelves wounded, whilſt the dead bodies of the Toobouaians covered the ſpot, and were afterwards thrown up in three or four heaps. Thus finding that no peaceable ſettlement was now to be obtained in this place, they re-ſhipped the live ſtock, abandoned their fort, and taking their friendly chief on board with them, weighed anchor and ſteered towards Ohaitapēha bay in the iſland of Otaheite. On their paſſage thither, it is ſaid, Chriſtian became very melancholy, confining himſelf to the cabin, and would hardly ſpeak a word to any perſon; lamenting, moſt probably, that the reſolutions he had formed without deliberation, and executed with raſh haſte, had now involved his own life and thoſe of his adherents in miſery. As ſoon as they anchored in Ohaitapēha bay at Otaheite, thoſe who wiſhed to ſtay there went on ſhore; but nine of the mutineers, and alſo ſome of the native men and women, remained on board. With theſe, Chriſtian cutting the cable in the night, put to ſea, and ſteering to the N.W. has never been heard of ſince.

Here it may be proper, before we approach the deſtined iſland, to notice the ſteps which the brethren were taking, and what new regulations were made previous to their arrival. Near ſeven months were elapſed ſince they embarked at Blackwall, during which time it is reaſonable to ſuppoſe, that, being cloſely penned together in a ſhip, they were now become well acquainted with each other's tempers and diſpoſitions, and that a ſimilarity in theſe would naturally attract

peculiar regard and friendſhip. Several of the brethren having hinted to the captain which group of iſlands they preferred, the ſeniors, who had always declared for Otaheite, requeſted that each one ſhould be obliged, on a day appointed, to ſignify in writing the place to which he wiſhed to go, and ſign the ſame with his name. To this the captain replied, that they might do ſo if they pleaſed; but that he himſelf would act as cloſely agreeable to the diſcretionary inſtructions given by the directors as future circumſtances would allow.

By our progreſs to the eaſt, the monthly prayer-meeting had been held on Tueſday morning, a quarter before ſeven, to correſpond with our brethren at home, who met on Monday evening. A ſpirit of prayer and ſupplication ſeemed evidently poured out upon us in behalf of the poor heathen; every heart expanded with love, and glowed with ardent deſires to proclaim ſalvation to them through the blood of the Lamb.

Having frequently diſcuſſed the ſubject of the ſeparation of the brethren among the three groups of iſlands, the Marqueſas, the Society, and Friendly Iſlands; February 27th, being the day appointed, the ſociety met, and the buſineſs of the day was opened in the uſual manner, when there appeared for each group as in the following liſt:

OTAHEITE.

NO.		NO.	
1	Rev. J. F. Cover	10	Mr. Wm. Henry
2	—— John Eyre	11	— P. Hodges
3	—— John Jefferſon	12	— R. Haſſell
4	—— Thomas Lewis	13	— E. Main
5	Mr. H. Bicknell	14	— H. Nott
6	— B. Broomhall	15	— F. Oakes
7	— J. Cock	16	— J. Puckey
8	— S. Clode	17	— Wm. Puckey
9	— J. A. Gillham	18	— Wm. Smith;

which, with five women and two children, make in all twenty-five for Otaheite.

TONGA TABOO.		SANTA CHRISTINA.	
NO.		NO.	
1	Mr. B. Bowell	1	Mr. J. Harris
2	— J. Buchanan	2	— Wm. Crook
3	— James Cooper		
4	— S. Harper		
5	— S. Kelſo		
6	— J. Nobbs		
7	— W. Shelly		
8	— G. Veeſon		
9	— J. Wilkinſon		
10	— — Gaulton		

The above buſineſs being ſettled, the captain intimated to thoſe intended for Otaheite, that, as we were drawing near that iſland, it would be proper for them to chooſe their committee and preſident. This they accordingly proceeded to do; Mr. Jefferſon was elected preſident by a great majority, and Meſſ. Cover, Lewis, Henry, and Broomhall, to compoſe the committee. Mr. Cover was appointed ſecretary and ſtore-keeper, and Lewis librarian. It was then agreed, that the preſident, ſecretary, &c. ſhould hold their office for ſix months, and that the committee ſhould go out by rotation, one every three months. Matters being thus ſettled, they began to encourage each other to enter without fear upon their work, and by a zealous and ſteady perſeverance therein to manifeſt themſelves worthy of the high characters of miſſionaries.

Our paſſage from Toobouai was much longer than we expected, owing to variable winds from the N.W quarter and very unſettled weather.

March 1ſt. From two o'clock in the afternoon till four it rained exceſſively hard; more than a tun of water was caught, which gave the miſſionaries afterwards an opportunity of waſhing their linen,

and putting it in order previous to their landing. From four until ſeven was an interval of fair weather; but now the clouds gathering thick, and wearing a gloomy aſpect, a moſt alarming night commenced: orders were given to furl every ſail except the foreſail, and, hauling it cloſe, we lay to. The rain began heavier than before, accompanied, from nine till midnight, with ſharp vivid lightning and awful claps of thunder, which, on account of its nearneſs, ſhook the Duff at every clap. The rain, attended with ſqualls, continued till three in the morning; then abated. The ſea was not high, neither was the wind very violent; nevertheleſs the darkneſs and conflict of the elements formed a night ſo truly diſmal, that all on board confeſſed they had never witneſſed the like before. We therefore, ſay the miſſionaries, took to the wings of faith, and fled to the God of our mercies; and when we had ſung an hymn, committing ourſelves to the protection of the Moſt High, we retired to reſt. The next morning we returned our ſolemn and grateful thanks for the protection of that night.

After the ſtorm nothing material occurred till Saturday morning, March 4th, when we beheld the long-wiſhed-for iſland of Otaheite, but at a great diſtance. At noon the extremity of the leſſer peninſula bore from N. by W. to N. ½ W. twelve or fourteen leagues off: with the wind at N.E. we ſtood towards it until ten at night, then tacked three or four miles ſouth of the reefs off Atahoorōo, and ſtanding off and on till daylight, ſteered to go between the weſt end of the iſland and Eimēo.

The captain has mentioned in converſation what we cannot wiſh ſhould be omitted, that the conflicts he endured upon this near approach to the place of his deſtination are not to be deſcribed; he felt ſomething of that travailing in birth which St. Paul mentions; and his anxiety reſpecting his brethren and their reception was a burden almoſt too heavy for him to bear—happily a gracious God quickly delivered him out of all his fears.

CHAPTER VI.

Occurrences on landing at Otaheite, and during the firſt Viſit to that Iſland.

[Sunday, March 5, 1797.]

THE morning was pleaſant, and with a gentle breeze we had by ſeven o'clock got abreaſt of the diſtrict of Atahoorōo, whence we ſaw ſeveral canoes putting off and paddling towards us with great ſpeed; at the ſame time it fell calm, which being in their favour, we ſoon counted ſeventy-four canoes around us, many of them double ones, containing about twenty perſons each. Being ſo numerous, we endeavoured to keep them from crowding on board; but in ſpite of all our efforts to prevent it, there were ſoon not leſs than one hundred of them dancing and capering like frantic perſons about our decks, crying, "Tayo! tayo!" and a few broken ſentences of Engliſh were often repeated. They had no weapons of any kind among them; however, to keep them in awe, ſome of the great guns were ordered to be hoiſted out of the hold, whilſt they, as free from the apprehenſion as the intention of miſchief, cheerfully aſſiſted to put them on their carriages. When the firſt ceremonies were over, we began to view our new friends with an eye of inquiry: their wild diſorderly behaviour, ſtrong ſmell of the cocoa-nut oil, together with the tricks of the arreoies, leſſened the favourable opinion we had formed of them; neither could we ſee aught of that elegance and beauty in their women for which they have been ſo greatly celebrated. This at firſt ſeemed to depreciate them in the eſtimation of our brethren; but the cheerfulneſs, good-nature, and generoſity of theſe kind people ſoon removed the momentary preju-

dices. One very old man, Mānne Manne, who called himſelf a prieſt of the Eatooa, was very importunate to be tayo with the captain; others, pretending to be chiefs, ſingled out ſuch as had the appearance of officers for their tayos; but as they neither exerciſed authority over the unruly, nor bore the ſmalleſt mark of diſtinction, we thought proper to decline their propoſals till we knew them and the nature of the engagement better. At this they ſeemed aſtoniſhed, but ſtill more when they ſaw our indifference about the hogs, fowls, and fruit, which they had brought in abundance. We endeavoured to make them underſtand, but I think in vain, that this was the day of the Eatooa, and that in it we durſt not trade: but their women repulſed, occaſioned greater wonder. They continued to go about the decks till the tranſports of their joy gradually ſubſided, when many of them left us of their own accord, and others were driven away by the old man, and one named Maurōa, who now exerciſed a little authority. Thoſe who remained were chiefly arreoies from Ulietēa, in number about forty; and being brought to order, the brethren propoſed having divine ſervice upon the quarter-deck. Mr. Cover officiated; he perhaps was the firſt that ever mentioned with reverence the Saviour's name to theſe poor heathens. Such hymns were ſelected as had the moſt harmonious tunes; firſt, "O'er the gloomy hills of darkneſs;" then, "Blow ye the trum-"pet, blow;" and at the concluſion, "Praiſe God from whom all "bleſſings flow." The text was from the firſt epiſtle general of John, chap. iii. ver. 23. "God is love." The whole ſervice laſted about an hour and a quarter. During ſermon and prayer the natives were quiet and thoughtful; but when the ſinging ſtruck up, they ſeemed charmed and filled with amazement; ſometimes they would talk and laugh, but a nod of the head brought them to order. Upon the whole, their unweariedneſs and quietneſs were aſtoniſhing; and, indeed, all who heard obſerved a peculiar ſolemnity and excellence in Mr. Cover's addreſs on that day.

We had hitherto received very unſatisfactory anſwers to our inquiries after the Matilda's crew; but at laſt ſaw two of them coming in a canoe: theſe were Swedes, dreſſed in the teboōta and māro as the natives, and tattowed alſo about the legs and arms: having got on board they were called into the cabin, and gave the following account of themſelves:—The youngeſt, named Andrew Cornelius Lind, about thirty years of age, a native of Stockholm, ſaid, that after the loſs of the Matilda they took to the boats, and bearing down towards Otaheite, landed on the 6th of March 1792, on the ſouth ſide of the iſland; they were immediately plundered of all they had, but afterwards treated kindly by the natives. Since that, the captain and moſt of the crew had gone homeward by different methods: ſix of them decked one of their boats, and ſet off towards New Holland; but it was improbable they would ever reach thither. The other, whoſe name is Peter Haggerſtein, aged forty, a native of Elfinfors in Swediſh Finland, was left here by Captain New of the Dædalus. They both ſpoke tolerably good Engliſh, and being well acquainted with the Otaheitean tongue, we entertained a hope that they would prove of great ſervice.

From them we learnt, that the old man who was ſo ſolicitous to have the captain for a tayo, had formerly been king of Ulietēa, was a near relation of the royal family, and of conſiderable conſequence in the iſlands, being chief prieſt over Otaheite and Eimēo. Upon this, Mānne Manne was invited into the cabin and treated kindly. He now redoubled his importunities to gain the captain for his friend, who deſired him to wait till to-morrow, when he would conſider of it. The Swedes further informed us, that the former Otoo had transferred his name and tile of Eāree rāhie (or king) to his ſon, and had now aſſumed the name of Pomārre: that in a conteſt about twenty months ago with Temārre, the chief of all the ſouth ſide of the greater peninſula, Pomārre's party prevailed, and ſubjected his adverſary to a ſtate of dependance, and ſoon after Tiarabōo was con-

quered; and thus the whole iſland became ſubject to him, or rather to his ſon Otoo, and has remained ſo ever ſince. Motuāra, the chief of Eimēo, being dead, Pomārre laid claim to the government of that iſland; and having only the widow of the deceaſed to contend with, was, after a few ſkirmiſhes, acknowledged as chief, or king. Thus was the power of Pomārre and his ſon Otoo ſo greatly increaſed, that none dared any longer to diſpute their authority.

6th. About thirty of the natives, chiefly arreoies, intending to go to Matavāi, remained on board all the night, and part of the following day, till we anchored in the bay; as did the two Swedes; and ſlept on the deck. The miſſionaries watched; all perfectly quiet. At daybreak the old prieſt awoke, and being impatient to ſecure the tayoſhip with the captain, awoke him alſo. There was now no refuſing him any longer, as even good policy was on his ſide; therefore they exchanged names, and Mānne Manne, wrapping a long piece of cloth around the captain, and putting a tebōota over his head, requeſted for himſelf a muſket, ſome ſhot and gunpowder: but being told that none of theſe were to ſpare, and that he ſhould be amply repaid for what friendly offices he might do us, he ſeemed ſatisfied. All the forenoon was employed in working up without the reefs of Opārre; but gaining little ground, at one P. M. we came to anchor in Matavāi bay, Point Venus bearing N.E. by E. and One Tree hill S. ½ W. diſtant from the beach about three quarters of a mile. We had not been long at anchor, when all the arreoies, both men and women, ſprung into the water and ſwam to the ſhore: their place, however, was ſoon ſupplied by others, who ſurrounded the ſhip with hogs, fruit, and other articles: of theſe we took a little for preſent uſe; but the old prieſt having promiſed to ſupply all our wants by next morning, conſequently little was done in the trading way.

Almoſt the whole afternoon it rained hard till near four o'clock, when we had ſome intervals of fair weather; then the captain, Mānne Manne, the two Swedes, with brother Cover, Henry, and

a few more of the miſſionaries, went on ſhore in order to examine a large houſe ſtanding on the extremity of Point Venus. They called it E Fwhārre no Prītane (the Britiſh Houſe), and ſaid it had been built by Pomārre for Captain Bligh, who had ſaid he ſhould come back and reſide there. It is a large and ſpacious building of an oblong figure, one hundred and eight feet long and forty-eight wide. In the middle are four large wooden pillars about eighteen feet high, on which the ridge-tree is ſupported. About three feet within the ſides ſtand pillars all round, about nine feet long, and ſix feet diſtant from each other. On the top of theſe a plank is let down, which runs round the whole houſe; from thence to the ridge large poles are ſet up, and handſomely bound round with fine matting about eighteen inches aſunder: on this the thatch is laid, of palm-tree leaves moſt beautifully worked. About one foot from theſe pillars, on the outſide, runs a ſkreen of bamboo all round, except about twenty feet in the middle on both ſides.—Thus hath the Lord appeared to ſet before us an open door, which we truſt none ſhall henceforth be able to ſhut.

The chief of the diſtrict (an old man named Pytēah) welcomed them to the iſland, ſaid that the houſe was theirs, and ſhould be cleared for their reception the next day. He then ſhewed them the picture of Captain Cook, upon the back of which were written the names of his Majeſty's ſhips and their commanders who had viſited Matavāi ſince that great navigator's time. The natives on ſhore ſeemed tranſported with the idea of men coming purpoſely from Prētane to ſettle among them: this ſet thoſe miſſionaries off who were to fix here, in very high ſpirits.

7th. Mānne Manne was as good as his word, coming early alongſide with three hogs, ſome fowls, bread-fruit, cocoa-nuts, and a quantity of their cloth; the whole intended as a preſent for his tayo, the captain. He made a long oration, deſcriptive of all the ſhips and captains which had touched at Otaheite, with the names of the gods of Ulietēa; but ſaid, that Otaheite had none but from him,

acknowledging the Britiſh God to be the beſt, and that he ſhould requeſt Otoo to worſhip him, and to order the people to do the ſame.

Soon after Peter the Swede arrived from a diſtant part of the iſland with more fruit, and a remarkably large hog, the two ſides of which, excluſive of the head and entrails, weighed three hundred and forty pounds; it had on each ſide of its mouth two large tuſks; for uſe it was far too fat for us, and as many ſmall pigs were brought in the courſe of the day, but little of it was eaten.

Mānne Manne, the aged high-prieſt, had brought five of his wives with him on board, not one of which exceeded fifteen years old, and deſired he might ſleep in the cabin; and, according to the cuſtom of the country, very cordially deſired Captain Wilſon, his tayo, to take his choice, and could hardly perſuade himſelf he was ſerious in declining the offer; nor failed the next morning to inquire of them which he had choſen. This brought on a converſation on the nature of their cuſtoms; the captain explained to the old prieſt, how little ſuch a ſtate of polygamy was ſuited to happineſs; that no woman could be either ſo attached, faithful, affectionate, or careful to promote domeſtic felicity, as where the heart was fixed on one object without a rival. The old prieſt did not at all reliſh this doctrine, and ſaid, ſuch was not the cuſtom of Otaheite; but the ladies highly approved, and ſaid the Pritāne cuſtom was my ty, my ty, very good.

Mānne Manne was now very deſirous for us to go to Eimēo with the ſhip, and there land the miſſionaries under his protection, making uſe of all his rhetoric to perſuade the captain, and bringing the two Swedes, whom he ſeems to have much under his command, to prove that Pomārre never acted honourably by the Engliſh, or any other, after he had done with their ſervices; that themſelves had aſſiſted him in his wars, had been the principal inſtruments of his ſucceſs; but, ſince his turn was ſerved, he would hardly give them a ſmall hog. This, and all they urged, might have gained credit with us, as all the late voyagers have related incidents which mark

this chief's character with ſelfiſhneſs; but, on the other ſide, it might be inferred, that theſe Swedes, after they had lent their aſſiſtance, might be unreaſonable, and even inſolent in their demands, and by ſuch conduct render it neceſſary for Pomārre to treat them with bare civility only. Therefore, concluding them prejudiced, and the old prieſt only arguing from views of intereſt, it was reſolved, that as Otaheite was the moſt eligible iſland, the ſettlement ſhould firſt be made there; and the friendſhip and protection of Pomārre and his ſon Otoo be courted by kindneſs and attachment to his intereſt, to be expreſſed and ſhewn on every occaſion; but never to take any part in their wars, except as mediators.—In the interval of fair weather, betwixt daybreak and eight o'clock, we purchaſed a few things from the canoes alongſide, merely to pleaſe them; for the liberality of our friends had left us no other plea.

The rain beginning again as violent as before, prevented the miſſionaries landing till near eleven in the forenoon; when the captain, Mr. Jefferſon (preſident), with a few more of the miſſionaries, went on ſhore, accompanied by Mānne Manne and Peter. The natives had aſſembled upon the beach to the number of four or five hundred, and as the boat approached ſome ran into the water, and laying hold of her hauled her aground; then took the captain and miſſionaries on their backs, and carried them dry on ſhore. They were received by the young king (Otoo) and his wife Tētua, both carried on men's ſhoulders; each took the captain by the hand, and in dumb ſilence ſurveyed him attentively, looking in his face and minutely examining every part of his dreſs: they beheld the brethren alſo with much the ſame curioſity. The queen opened Mr. Cover's ſhirt at the breaſt and ſleeves, and ſeemed aſtoniſhed at ſo clear a ſight of the blue veins. That this ſhould be the caſe now, after ſo many viſits from Europeans, may ſurpriſe ſome; but let ſuch conſider, that though the oldeſt and the middle-aged have been fully gratified in theſe reſpects, the young ones have as yet ſeen very little; for there could be but ſmall difference between themſelves and the

dark complexions of the naked ſhipwrecked ſailors who had lately taken refuge amongſt them.

The captain now informed the king, through Peter as interpreter, that our only inducement for leaving Prētane to come and viſit them was to do them good, by inſtructing them in the beſt and moſt uſeful things; and for this end, ſome good men of our number intended to ſettle among them; requiring, on their part, the free gift of a piece of land ſufficiently ſtocked with bread-fruit and cocoa-nut trees, and ſo large as to contain a garden and admit of houſes being built upon it; that this land ſhould be their own; that they would not, on any account, intermeddle in their wars, nor employ their arms but for ſelf-defence; and at all times ſhould live free and unmoleſted among them: to which if he conſented, they would ſtay on the iſland; if not, they would go elſewhere. Much pains were taken to make this plain; but as Otoo appears to be a vacant-looking perſon, I doubt whether he underſtood the half of it, though he ſignified the large houſe was our own, and we might take what land we pleaſed.

After this, Mānne Manne ſtood up in the middle of the ring, and made a long ſpeech, paſſing many encomiums on Prētane. When all was over, the king, ſtill holding the captain by the hand, led him to the houſe, thence to the beach, and ſo on; till, tired, he requeſted to return on board. When arrived at the boat, Otoo deſired to hear the muſkets fired, and, to gratify him, the four they had were diſcharged twice; with which compliment he ſeemed highly pleaſed.

After dinner Otoo and his wife came off, each in a ſmall canoe, with only one man paddling: whilſt they went ſeveral times round the ſhip, the queen was frequently baling her canoe with a cocoa-nut ſhell. This may help to form an idea of what a queen is in Otaheite. They would not venture on board, becauſe whereſoever they come is deemed ſacred, none daring to enter there afterwards except their proper domeſtics.

He appears tall and well made, about ſeventeen; his queen handſome and finely proportioned, about the ſame age, and always carried about, on ſhore, on men's ſhoulders. The king appears thoughtful, ſpeaks little, but ſurveys things with attention. The miſſionaries ſuppoſed ſomething majeſtic in his appearance, but the captain thought him ſtupid, and to diſcover little capacity. As he paddled round the ſhip he was offered the compliment of firing the great guns, but he begged us not, as he was afraid, and the noiſe would hurt his ears.

Knowing there were women and children on board, they expreſſed a wiſh to ſee them, and when they walked to the ſhip's ſide to ſhew themſelves, they ſet up a cry of admiration and wonder. The ſky darkening, they made towards ſhore. We had looſed our ſails to dry, and before we could furl them there came on ſuddenly a ſmart ſquall from the N. E. attended with heavy rain, lightning, and thunder; while it laſted, the ſhip drove about a cable's length, from thirteen fathoms into ten.

At a meeting of the committee it was reſolved, that, as the houſe was now clear, they ſhould land this evening, in order to prepare for the reception of the women; but the rain continuing, prevented.

8th. It rained hard all the morning till about nine o'clock, when it cleared up, and the miſſionaries went on ſhore with their cheſts and beds, and took poſſeſſion of their houſe. By the captain's deſire, "I," ſays Mr. Wm. Wilſon, "followed to aſſiſt them in planning their "ſeparate apartments. A vaſt concourſe of the natives had gathered "on the beach, watching who ſhould land in the pinnace; among "them were Otoo and his wife, carried upon men's ſhoulders, as on "the preceding day. This, I underſtand, is always the cuſtom "when they go beyond the precincts of their dwelling. The queen "uſed the ſame freedoms with me as ſhe had done the day before "with Mr. Cover, and, when gratified, put my ſhirt neck and "ſleeves again in order. With one holding each hand, I was led "about for a conſiderable time, and might perhaps have been ſo

" moſt of the day, had I not intimated that I had buſineſs to do " within the houſe. He immediately walked with me to the door, " but would not enter, becauſe the houſe would then become ſacred " to himſelf.

" However, before he let me go, he introduced a woman named " Whyerīdde, the ſiſter of Iddeah, and alſo wife of Pomārre: her " Otoo wiſhed me to take as a tayo. And conſidering that I was " but a tranſient viſitor, who knew not how far a refuſal might " diſoblige him, I conſented to exchange names, and was imme- " diately wrapped in cloth; beſides, in the courſe of the day, ſeveral " hogs, both alive and ready dreſſed, were ſent me as preſents."

The firſt thing we ſet about with the houſe was to cloſe it quite round with the thicker ſort of bamboo, fixing a door on each ſide, and by this means to keep the natives from crowding ſo much upon us. The ſeveral births or apartments were next planned, and partitions of ſmaller bamboo begun; but in conſequence of the great diſtance the natives had to go up the valley for theſe bamboos, the work went but ſlowly on; though one man ſtripped his own houſe to ſupply us. In the arrangement, the married people had a part of one ſide to themſelves, and the ſingle men the other ſide: all theſe apartments were at one end, and choſen by lot. Next to them were marked out a ſtore-room, library, and a place for the doctor and his medicines. To encloſe the whole, a partition went from ſide to ſide, with two lock doors. The remaining ſpace was left for a chapel, and into it the outer doors opened.

Several of the arreoies of Ulietēa having arrived here about the ſame time as we did with the ſhip, they with their hēivas made much the ſame ſtir in Matavāi as a company of ſtrolling players often do in the ſmall villages of our own country. Probably the hopes of pleaſing the Engliſh ſtrangers was alſo a ſpur to their exertion, for either in our ſight or our hearing they were engaged the whole day in ſome ſport or other. In the afternoon they collected in great numbers before the door of our houſe, and began a kind of box-fighting or

wreſtling. Firſt forming a ring, within it ſtood about a dozen of the ſtouteſt fellows, with their backs to the crowd and faces towards each other. Then the game began with an act of defiance or challenge, made by beating heavy ſtrokes with the flat hand upon the left arm above the elbow, where this part was quite black with the repeated ſtrokes it had received. At laſt one ſteps forward to the centre of the circle; another, who thinks himſelf an equal match, advances to meet him; ſometimes only a ſmart blow or two enſues before they fall back again into their places. At another time, after advancing and gazing at each other for a while, one will ſuddenly plump the top of his head into the face of his opponent, and this cauſing him to retire in the dumps, ſets all the crowd a-laughing. The worſt of the game is, when one gets an advantageous hold of his adverſary: a ſevere wreſtling then takes place, and it is only at the expenſe of ſtrength, and blood, and hair, that they will ſubmit to be parted.

Mānne Manne ſent us in three hogs ready dreſſed for dinner, with baked bread-fruit, cocoa-nuts, &c. He laid them on a large piece of cloth, and invited us to fall to, but not before we had called upon God to bleſs it. We found it very good, though we had yet neither diſh, ſpoon, knife, fork, table, nor chair. Innumerable preſents came in from the various chiefs who were courting our friendſhip; and we were all dreſſed in Otaheite cloth.

During the day the houſe was crowded with natives, which made it prudent to keep a guard over our property, though there appeared no deſign nor attempt at depredation. At the approach of evening we commanded ſilence; and, having ſung an hymn, Mr. Jefferſon offered up prayer to our Lord: during the ſervice the natives behaved very orderly and attentive. At night we requeſted them to retire, and return in the morning, which they did in the moſt peaceable manner, and we received not the leaſt diſturbance from them. We then held our uſual daily family worſhip; and, having ſupped on the plenty of proviſions which remained, we retired to reſt, admiring the wondrous providence of our God. Lord, thou haſt been better

to us than all our fears : grant us firmer faith in thy care, that we may be able to truſt thee more in a future day!

How graciouſly has the Lord diſplayed his arm for us ſince leaving our native ſhores, in traverſing a trackleſs ocean, and opening a door in theſe heathen lands, we truſt, to diffuſe his everlaſting goſpel here. May the Lord make us burning and ſhining lights!

The king held all our hands, and ſhook them, as did the queen, examining our clothes very minutely, and took particular notice of Mr. Lewis's umbrella, which, on his expanding it to ſhew its uſe, they both made ſigns not to lift it over their heads, leſt it ſhould, according to their cuſtoms, become thereby ſacred to their own uſe. Their attention to us is ſingularly engaging.

9th. This morning the natives came to our houſe before ſeven o'clock, made a fire, boiled our water, and prepared the bread-fruit and cocoa-nuts. The king and queen viſited us ſeveral times in the courſe of the day.

This morning alſo Inna Madūa, the widow of Oreepīah (brother to Pomārre), lately deceaſed, paid us a viſit, accompanied by two chief women. Oreepīah was much attached to the Engliſh; and his widow, ſuppoſing us ſorry for his loſs, on entering the cabin burſt into tears, and continued this expreſſion of grief till we all ſympathized with her. However, this did not laſt long; for they ſoon became cheerful, breakfaſted, and dined on board, as did Mānne Manne, and towards evening they all went on ſhore; but as no ſuitable preſents were yet got out of the hold, they were deſired to renew their viſit the next day, when ſome things ſhould be in readineſs for them. Theſe, with the tayos of the crew and miſſionaries, filled all parts of the ſhip with hogs, fruit, and cloth.

Otoo paddled round the ſhip in his canoe, as he had done the day before, and calling out for ſomething to eat, the captain ſent him, in one of our diſhes, half of a roaſt pig, and ſome biſcuit, with which he ſet off for the ſhore, ſeemingly much pleaſed.

The buſineſs of the houſe did not go on to-day with much alacrity, owing to the natives ſlackening in their officiouſneſs, ſo that we got but few bamboos; however, in the afternoon ſome were diſpatched, taking my word, as an ēāree of the pāhie (an officer of the ſhip), that they ſhould be rewarded for their trouble; accordingly in the evening we had as many brought to the houſe as would keep us employed all the following day. As on board, ſo at the houſe, numberleſs preſents were brought, conſiſting of live hogs, cocoa-nuts, bread-fruit, and cloth, which are their ſtaple articles; and beſides theſe, more ready-dreſſed meat was brought than the brethren and the natives employed could conſume. But in the midſt of this profuſion, ſome were apprehenſive of its being followed with inconvenience and embarraſſments, and therefore wholly diſapproved of making tayos ſo ſoon.

Whilſt the buſineſs was going on aſhore, the crew were employed in weighing the anchor, warping farther up the bay, and mooring the ſhip with the two bowers. Peter, the Swede, alſo brought his canoe, and ſuch things as the miſſionaries firſt wanted were diſpatched on ſhore. Thermometer $76\frac{1}{2}^{\circ}$.

10th. The wind eaſterly, moderate and pleaſant weather. The people employed hoiſting out of the hold and ſending ſundries aſhore on account of the miſſion.

To-day the captain landed for the purpoſe of preſenting ſome ſhewy dreſſes to the young king and his wife. They met him at the beach as uſual. Peter informed him of what was intended, and, ſhewing him the box which contained the treaſure, deſired Otoo to walk towards his houſe, a temporary ſhed they had erected for the purpoſe of being near our people. This was complied with; and when they came near, the captain, ſtopping under a tree, ordered them to form a ring, and placing the box in the midſt, Otoo was requeſted to alight, that the brethren might dreſs him; he replied, By and by, and gazed ſullenly for a conſiderable time, till the patience of the captain was pretty

well exhauſted; repeating the requeſt and receiving no anſwer, they opened the box, and on taking out the dreſs for the queen, ſhe inſtantly alighted from the man's ſhoulder, and Otoo followed her example. The fancy cap fitted her exceedingly well, and ſhe ſeemed very proud of it, but it was only by unripping that the other articles could be put upon her or Otoo. The captain told him that the eārees of Prētane thought he was not yet ſo ſtout a man. Dreſſed complete in this gaudy attire, the ſurrounding crowd gazed upon them with admiration. She, true to the foibles of her ſex, appeared delighted, but Otoo thought little of them, ſaying an ax, a muſket, a knife, or pair of ſciſſars were more valuable: which was ſaying more for himſelf than we expected, or that he had even ſenſe to do.

Juſt as the ceremony was ended, Mānne Manne appeared before the houſe, and calling the captain to him, clothed him in a 'Taheitean dreſs, putting an elegant breaſt-plate over all. They then walked towards the Britiſh houſe, where they found the work going on very well; and it being paſt noon, the old prieſt accompanied the captain on board to dinner.

11th. The crew employed in ſending ſundries on ſhore on account of the miſſion. At the houſe they were very buſy fitting up the apartments for the women, whom it was intended to land in the afternoon. The brethren had informed the natives, that next day being the day of the Eātooa, no work would be done, nor any thing received; therefore, on this account, they brought what proviſions might ſerve till Monday, but were in reality ſufficient to laſt a week.

After dinner the pinnace was manned for the women and children, and by the captain's deſire I accompanied them on ſhore. Vaſt numbers of the natives crowded to the beach to gratify their curioſity, all behaving with great reſpect and very peaceable. Otoo and his wife kept for a while at a little diſtance, ſeemingly in doubt whether he ſhould approach the women; but thinking it proper to ſalute him, he was a little encouraged: however, he ſtill kept ſilence, and all the way as we walked to the houſe, gazed ſtupidly, like another Cymon.

The houſe was ſurrounded all the afternoon by the natives, who were much delighted with the two children, and ſent often for them and the women to ſhew themſelves at the door. In the duſk of the evening they all retired; and this, the brethren remark, they have uniformly done ſince they firſt landed. Orders being likewiſe given at the ſhip for none of their canoes to come near on the Sunday, they ſupplied us in the ſame plentiful manner as they had done the miſſionaries.

As Mānne Manne had already diſtinguiſhed himſelf as a very uſeful man, beſides bringing ſeveral hogs, fruit, &c. the captain, to recompenſe him in part, made him a handſome preſent, leaving it to himſelf to enumerate the articles which he moſt needed; to do this he was at no loſs, having great preſence of mind on ſuch occaſions; therefore he run off a long liſt of things which he wanted for a ſmall ſchooner which he was building at Eimēo; of theſe ſuch as we had to ſpare were given to him.

As yet we have had no reaſon to complain of any improper behaviour in the Otaheiteans, men or women. Neither have we loſt a ſingle article to our knowledge, though many have unavoidably been much expoſed.

The goodneſs and love of God to us ſhould be graven on the tables of our hearts. After prayer the brethren retired to reſt.

Before the Otaheiteans departed they were informed no work would be done the next day, and they aſked if it would be more devoted to prayer than the other days, and were told it would.

The Sunday paſſed very quietly, not one canoe coming near the ſhip; and on ſhore no interruption was attempted, the natives, with the king and queen, attending, and conducting themſelves in peace and good order. A diſcuſſion took place among the brethren concerning the propriety of ſpeaking to the natives upon the important ſubject of their miſſion, when it was agreed that the preſident (Mr. Jefferſon) ſhould addreſs them through the medium of Andrew the Swede as interpreter. Accordingly, at three o'clock in the af-

ternoon, they met for this purpoſe, ſeveral of the natives being preſent both within and without the houſe; and as ſoon as Andrew interpreted the firſt ſentence, finding the diſcourſe directed to them, they placed themſelves in attentive poſtures. When they underſtood a little of what was ſaid, they put very pertinent queſtions; among others, doubting whether we would beſtow aught that could be eſteemed a benefit equally on all. They aſked, whether the meſſage of the Britiſh God was to the toūtous as well as to the king and chiefs? They were anſwered in the affirmative; and further, Mr. Jefferſon, pointing to his brethren, told them that they were the meſſengers of the only true God; and that though all men had offended him, he was, notwithſtanding, a merciful God; conferring on thoſe who believed his word great bleſſings in this life, and after death took them to a ſtate of eternal happineſs. Otoo was preſent, but, according to human judgment, his ſtubborn, unteachable nature ſeems to be the laſt that any impreſſion can be made upon. We retired to reſt, thankful for the occurrences of the day, and for the promiſing proſpects before us through the providence of our God.

13th. Wind eaſterly, and pleaſant weather. The crew employed in hoiſting up goods, and ſending various articles on ſhore on account of the miſſion; two of the brethren from each party dividing a large cheſt of books.

The natives had perfectly underſtood that the prohibition was but for yeſterday, for early in the morning ſeveral canoes were alongſide, and in one of them, with our conſtant friend Mānne Manne, came ſeveral chiefs and their wives; but the principal perſon to be introduced at this time was the father of Pomārre, Otēw, formerly Whāppai, who is a very venerable looking man, aged about ſeventy, his head covered with gray hairs, and his chin with a remarkable white beard: his name had once been Otoo; but, on the birth of his ſon, in compliance with the general cuſtom, he changed it to Otēw. As uſual, he preſented the captain with a piece of cloth and a pig, receiving in return, and on account of his rank, two

axes, four pair of ſciſſars, and four knives, two looking-glaſſes and two old ſhirts, which was all he aſked for; and it appears that their requeſts always include the utmoſt bounds of their expectation; ſo that to add aught more is quite ſuperfluous and unneceſſary. When breakfaſt was ready, moſt of our viſitors went upon deck, ſeemingly through a ſenſe of good manners and a fear of offending, which we may ſuppoſe them to have learnt from former viſitors, who, for their own ſakes, might have taught them t us much; for it certainly would be very uncomfortable to have them crowding at meals continually: but Mānne Manne had no ſcruples, and, as if conſcious of a right, placed himſelf next his tayo at table, and being exceedingly fond of the tea and our bread and butter, played rather an epicurean part. In the forenoon Otoo and the queen ſent off to beg leave of the captain to ſend him their preſents; to which ceremonial an anſwer was made in the affirmative; and in conſequence thereof we had them preſently alongſide: the king's conſiſted of thirteen live hogs, and three ready dreſſed; the queen's was one dreſſed, ſix alive, and a bale of cloth; themſelves followed in a large double canoe, accompanied by Otoo's younger brother, now prince of Tiarabōo. They would not come on board, but expreſſed a wiſh for a great gun to be fired; and, to gratify them, two were caſt looſe: Mānne Manne took the match, and though almoſt blind i h ag:, he boldly fired them off; with which act of his own courage he was highly tranſported. Their ſtay was ſhort; for after they had paddled twice or thrice round the ſhip, they returned to the ſhore.

About four in the afternoon Pomārre and his wife Iddeah, having juſt arrived from Tiarabōo, paid their firſt viſit at the ſhip; beſides his uſual attendants a number of others had put themſelves in his train. When alongſide he refuſed to come farther till the captain ſhewed himſelf; this bein done, he immediately aſcended the ſide, and coming on to the quarter-deck, wrapped four pieces of cloth round the captain as his own preſent; then taking that off, repeated the operation with the like quantity in the name of Iddeah. While

he was doing this, I thought joy evident in his countenance, and was glad to find in him a picture of good-nature very different from the morofe figure which repreſents him in ſome editions of Cook's voyages; and could not help thinking that his preſence, which we now enjoyed, would afford pleaſure to thouſands in refined Europe, who have heard ſo much of the hoſpitality and favour this prince of ſavages has always ſhewn to his viſitors.

The firſt ceremonies over, he told the captain that he would ſend proviſions and whatever we had occaſion for while we ſtaid at Otaheite. When ſeated in the cabin, he expreſſed his regard for the Engliſh, and called King George his friend. On this the interpreter was deſired to inform him, that King George loved him, and that the eārees of Prētane did the ſame; and that out of regard for him and his people, they had ſent this ſhip with ſome of the beſt men, purpoſely to do them good; and then deſired to know, whether he was pleaſed that part of our number ſhould reſide on his iſland. He immediately anſwered in the affirmative. A piece of land for their uſe was next mentioned to him; to which, after a few words with his privy counſellor Iddeah, he anſwered, that the whole diſtrict of Matavāi ſhould be given to the Engliſh, to do with it what they pleaſed; obſerving, that Pytēah, the preſent chief of the diſtrict, was a good old man; that it would be for the benefit of our people to permit him to hold his reſidence near to their dwelling-houſe; and that he, according to orders which ſhould be given him, would enforce obedience from the natives, and oblige them to bring whatever the Engliſh wanted of the produce of the diſtrict.

Theſe moſt important matters to us being ſettled, as far as they could be for the preſent, the chief thought it was time to inquire after entertainments; and firſt ſky-rockets, next the violin and dancing, and laſtly the bagpipe, which he humorouſly deſcribed by putting a bundle of cloth under his arm, and twiſting his body like a Highland piper. When we told them that we had none of theſe, they ſeemed rather dejected; therefore, to revive them, a few tunes were played

upon the German flute by Mr. Bowell and one of the ſeamen, though it plainly appeared that more lively muſic would have pleaſed them better.

Pomārre intimating a wiſh to ſleep on board, it was granted; he then aſked leave for his wife and ſervant, which was alſo complied with. It may be proper to remark here, that Iddeah, though ſtill conſidered as the wife of Pomārre, has not for a conſiderable time cohabited with him, but with one of her toūtous (or ſervants), by whom ſhe has had one child, and is again pregnant; her younger ſiſter, Why'reēde, next cohabited with the chief, but left him through diſlike for one of far inferior rank; and his preſent wife is a very ſtout young woman, but of what condition we could not learn. However, it is evidently clear, that they heſitate little about mixing with the lower orders of the people; but if iſſue ſhould be the conſequence of theſe connexions, it is rarely the pride of rank ſuffers the poor infants to live an hour after they are born. At ſupper the chief devoured a whole fowl, with the addition of about two pounds of pork, and drank proportionally.

At the houſe all was peace and quietneſs with the natives, and nothing particular is noticed in the miſſionary journal, except a few expreſſions of diſſatisfaction concerning their brethren leaving them to go to the Friendly Iſlands.

To-day received as preſents twenty-two live hogs, and five ready dreſſed.

14th. This morning Mānne Manne and ſeveral others came on board, all behaving reſpectfully to Pomārre. The captain, in order to cultivate his friendſhip, made him a preſent of an excellent ſingle-caſed metal watch, with which he was very much pleaſed; obſerving, that none before ever made him a preſent of the kind. As we knew him quite ignorant how to manage a watch, Peter (the Swede) was directed to wind it up for him every day. Thermometer 76°. Pomārre, his young wife, Iddeah, and the old prieſt, breakfaſted and dined with us. The tea juſt ſuited their taſte; and at dinner the two chiefs drank of the wine eagerly. The captain ſhewing ſome unwillingneſs to indulge Mānne Manne to a greater degree, he anſwered to the

following purport :—that as he was going on ſhore to ſacrifice a man to the Eatooa, he took it to raiſe his courage. Expreſſing our abhorrence of ſo cruel a deſign, he became ſilent ; and his friend Peter deſired him never to mention any thing of the kind to us.

By a letter from Mr. Jefferſon (the preſident), it appears that the apprehenſions of thoſe on ſhore, both for their perſons and property, are much increaſed ; alſo their ſuſpicions of the profeſſed friendſhip of the natives, who, they hear, have formed the deſign of ruſhing upon them and taking all away ; in conſequence of which they urge the neceſſity of the whole body ſettling at this place. But for ſuch ſuſpicions there does not appear the ſhadow of fear ; nothing can be more peaceful, kind, and ſubmiſſive, than the natives, aſſiſting them readily in all their preparations. Pomārre and Iddeah, in the afternoon, viſited the houſe, and viewed the improvements made with onder and delight. They partook of a diſh of tea with us ; one of his attendants poured the tea from the cup to the ſaucer, and then held it to his mouth : this is the way at every meal ; his dignity will not permit him to feed himſelf. When he had finiſhed, he requeſted the ſaucer might be kept for his future uſe, and that no woman might be permitted to touch it. We were ſurpriſed to ſee ſo ſtout a man, perhaps the largeſt in the whole iſland, fed like a cuckoo.

15th. Moderate breezes and pleaſant weather ; employed on board hoiſting up goods, and landing them on account of the miſſion. Received ten butts of water by ſwimming them off. Thermometer 76°.

On ſhore the brethren were buſied making a ſaw-pit, and fitting up their apartments. Among the remarks of this day they ſay, " Several Otaheiteans viſited us as uſual, continuing to bring hogs, " fruit, &c. Pomārre and his attendants were with us at family " worſhip, ; after which the preſident informed him of the nature " of our miſſion, to teach them our God and Saviour ; to learn " them to read the ſpeaking book of wiſdom, and to inſtruct them in " all uſeful arts ; which he applauded, as he had already done at the

" ſhip, and ſaid it was my ty, my ty, *very good*; and added, that " he would ſend his ſons for inſtruction."

He came not near the ſhip to-day, but returned his watch very much damaged, which we ſuppoſe to be the reaſon why he abſented himſelf: no doubt a hatchet would now have been eſteemed a preſent of greater worth, though the glitter of a watch pleaſed him more at firſt.

By another letter from the preſident it appears that the brethren are ſtill more afraid of the natives than before; and this in conſequence of being told by the Swedes that an attack upon them is intended ſhortly to be made: they therefore requeſt an addition of arms and ammunition, and farther urge the apparent neceſſity of the whole body remaining at Otaheite. The captain wrote a few lines in anſwer, which brought Mr. Jefferſon on board; when, in a conference with the brethren intended for the Friendly Iſles and Marqueſas, he laid before them the grounds of their fears, and requeſted they would join them. To this they ſaid that they could not give a direct reply, but deſired to have till the following day to conſider the matter. This ſeems a mere bugbear and artifice of the Swedes.

16th. The brethren on board having debated the ſubject of yeſterday, and concluding the above-mentioned fears groundleſs, and by no means cauſe ſufficient for them to confine the whole effort of the ſociety to one iſland, and thereby diſappoint the hopes of many of its valuable members at home; they therefore returned their ultimate anſwer in the negative.

This being the day appointed by Pomārre for ceding in form the diſtrict of Matavāi to the Engliſh, the captain landed upon Point Venus; was there received by the chief, and conducted near to the miſſionary houſe. Moſt of the brethren from the ſhip, and all on ſhore, were preſent at this ceremony. Peter the Swede took, as uſual, the office of interpreter. " The ſcene," ſays Mr. Bowell, " was laid before the door of the miſſionary houſe, at ſome diſtance " from which a rope was ſtretched to keep off the crowd. Pomārre,

" Iddeah, Otoo, his wife and brothers, went alſo without the " rope. Mānne Manne, who alone acted the part of conveyancer, " remained within with the captain and brethren. He then deſired " Peter to tell the captain all that he ſhould ſay, and began by pre- " facing his oration with tōwā, tōwā, *hear!* in order to attract " general attention; then went on enumerating all the Eatooas of " Otaheite, Eimēo, and the Society Iſles; next the diſtricts and their " chiefs in regular order; and laſtly the ſhips and their commanders, " from Wallis, Bougainville, and Cook, down to the Duff and her " captain: concluding with the formal ſurrender of the diſtrict of " Matavāi: obſerving, that we might take what houſes, trees, fruit, " hogs, &c. we thought proper. This ſtrange ſpeech was delivered " very deliberately by the old prieſt, who, while he ſpoke, ſat in an " odd poſture, half bent upon his heels, holding with one hand the " rope, and frequently ſcratching his head and rubbing his eyes with " the other. Theſe peculiarities were caught by his mimicking " countrymen, who afterwards turned them into humorous panto- " mime."

A converſation now took place between the captain and Mānne Manne, concerning the going to war with his enemies. Mānne Manne importuned the captain to aſſiſt him againſt Ulietēa, of which he had been king, but was driven from it ſeveral years ago. Being told that we had no orders to fight, except in our own defence, and that other ſhips might come with different inſtructions, and who might have no objection to join him in ſuch enterpriſes, he replied, that he might be dead before that might happen. " Well, then," ſays the captain, " your ſon may act in your place, and be reinſtated " in your kingdom." To this he anſwered ſmartly, " I would " rather ſee it done with my own eyes." The brethren obſerving his reluctance to a poſitive denial upon this point, Mr. Cover ſaid, that they would aſſiſt to finiſh the veſſel which he was building; and when they had learnt the language, would go to Ulietēa and talk to the people on the ſubject. This for the preſent ſatisfied him, and

the buſineſs ended; Pomārre, Otoo, and the other chiefs, ſhaking hands with the captain and brethren. Thus a door ſeems opening for the goſpel at Ulietēa, whither ſome of the brethren purpoſe to go as ſoon as they have the language.

17th. Wind eaſterly, with moderate and pleaſant weather. Set up our rigging, and rafted alongſide fifteen butts of water, which completed our ſtock; and as we propoſed to ſail in a day or two, ſeveral articles were ſent on ſhore to enable the brethren to go on with their work, with a quantity of nails, &c. for trade during our abſence; alſo tea, cheeſe, and what elſe we could ſpare of that nature.

None of the chiefs came near us to-day, and but few canoes. The young king and Pomārre paid a viſit at the houſe, when Mr. Jefferſon took occaſion to ſpeak to him concerning the education of his children; repreſenting it as a matter of the greateſt importance both to them and the people of Otaheite; and that he would be highly blameable to neglect the opportunity which their coming afforded. The chief's mind ſeemed impreſſed with the truth of what was ſaid, and he immediately ſpoke to Otoo, who returned a very unfavourable anſwer: "He did not want to learn Engliſh." "I have a very bad "opinion of Otoo," ſays Mr. Jefferſon. And certainly appearances are much againſt him; however, we may reaſonably hope, that the example of our people, and the exhibition of arts which muſt appear wonderful in their eyes, may in time excite in his mind a thirſt after knowledge. They expreſſed high delight on the garden engine playing, and caſting water on the thatch of the houſe. Thermometer 76½°.

18th. Wind from N.E. to E.S.E. moderate and pleaſant weather; employed clearing the ſhip for ſea. In the afternoon Pomārre and Iddeah came on board, accompanied by Mānne Manne, and Peter to interpret. A preſent of cloth was made the captain, and by a large cheſt which they had brought with them in the canoe, we could ſee what they expected; but feigning not to underſtand, as they handed it up the ſide, the captain inquired of the chief what

he meant to do with it. He ſeemed greatly perplexed how to anſwer this queſtion, till at laſt he ſaid, that he only wanted the lock repaired. He was then directed to take it on ſhore to the blackſmith; but this embarraſſed him more than before; and ſeeing no other way to free himſelf, he ſaid with a ſmile, that it was intended to hold the preſent which the captain might be pleaſed to make to him and Iddeah; and requeſted that it ſhould be put into the cabin, to prevent his people from ſeeing what he received. When ſeated below, he was aſked what he would like to have; but ſeeming at a loſs what to name, the old prieſt, whoſe wits are always ready, helped him out: and firſt axes ahowrōo, ahowrōo, that is, twice ten, or ten for himſelf and ten for Iddeah; then for each five ſhirts, eight looking-glaſſes, ſix pair of ſciſſars, ſix knives, fifty nails, and five combs: beſides theſe, were added to his part, one caſt-iron pot, one razor, and a blanket. The whole was put into the cheſt, and ſecured by the lock, which was very good. He then acknowledged himſelf content; but going afterwards betwixt decks, where the brethren had ſeveral things lying looſe, he craved for ſomething of all that he ſaw; but as they knew how well he had fared in the cabin, they gratified him with very little. I have been thus particular, becauſe the incidents of this day do, in a meaſure, characterize the chief.

The brethren intended for the Friendly Iſles, conſidering that none of the ordained miniſters were to accompany them, choſe from their number Mr. Seth Kelſo to be their paſtor, and urged to thoſe on ſhore the propriety of ordaining him and John Harris previous to their departure. This they very readily conſented to, and the next day, being Sunday, was appointed for that purpoſe. Thermometer 76°.

19th. The ſame orders being iſſued as for laſt ſabbath, but two or three canoes were off in the bay, and ſeeing that we took no notice of them, they ſoon returned to the ſhore. To-day, at the miſſionary houſe, were ordained Seth Kelſo and John Harris, miniſters to the places of their reſpective deſtination.

The tranſactions of this day being ſingular, a more full report cannot but give ſatisfaction, and tend to encourage greatly our hopes as to the ultimate object of our miſſion.

It having been made known that we intended to addreſs the natives this morning, numbers of them aſſembled early round our dwelling; among them was Pomārre and his ſiſter: he had been inquiring a day or two before concerning our ſpeaking to them, and ſaid, "he had been dreaming about the book which ſhould be ſent "him from the Eatooa."

At ten o'clock we called the natives together under the cover of ſome ſhady trees near our houſe; and a long form being placed, Pomārre was requeſted to ſeat himſelf on it with the brethren, the reſt of the natives ſtanding or ſitting in a circle round us. Mr. Cover then addreſſed them from the words of St. John, "God ſo loved the "world, that he gave his only begotten Son, that they who believe "on him ſhould not periſh, but have everlaſting life;" the Swede interpreting ſentence by ſentence as he ſpoke. The Otaheiteans were ſilent and ſolemnly attentive. After ſervice Pomārre took brother Cover by the hand, and pronounced the word of approbation, "My "ty, my ty." Being aſked, "If he had underſtood what was "ſaid?" he replied, "There were no ſuch things before in Ota-"heite; and they were not to be learned at once, but that he "would wait the coming of (the Eatooa) God." Deſiring to know if he might be permitted to attend again, he was told, yes. Being conducted into the houſe, he and his wife dined with us, and departed.

About three o'clock the ordination ſolemnity of the brethren Kelſo and Harris took place; they were ſet apart for their work by the impoſition of hands of our ordained brethren. Brother Cover preached the ordination ſermon, and delivered the charge; brother Jefferſon having made the inquiry of the candidates reſpecting their call and objects, and brothers Lewis and Eyre prayed at the com-

mencement and end of the ſervice. The communion cloſed the ſolemnity, which was to us all a moſt refreſhing and comfortable ordinance; and for the firſt time the bread-fruit of Otaheite was uſed as the ſymbol of the broken body of our Lord, and received in commemoration of his dying love.

Mānne Manne was preſent during the whole ſervice, and very attentive, particularly during the adminiſtration of the Lord's ſupper; he placed himſelf in the circle with the brethren, and when they paſſed him he ſhifted his ſituation farther on, in hopes of partaking with them.

20th. Pomārre, Iddeah, and all our Saturday's gueſts, viſited us again to-day, bringing more cloth and ſome fowls for ſea ſtock. They ſtaid dinner; the chief, fed by his head man, ate heartily, and drank a large ſhare of a bottle of wine, evincing rather a covetous deſire for it, as he would hardly allow Mānne Manne to have a glaſs with him. On the appearance of rain they took their leave, wiſhing us a good voyage, and expreſſing a hope of our ſpeedy return.

As Peter the Swede had offered to go with us to the Friendly Iſlands, the captain conſented, thinking that he might be ſerviceable on ſome occaſions as interpreter. He purpoſed taking with him a young woman named Tānno Mānno, with whom he had for ſome time lived as his wife, a man the mutineers had named Tom, and a boy called Hārraway. The two laſt Mr. Crook, who had already made great proficiency in the Otaheitean language, thought might be great helps to him. On this account the captain permitted them to go with us alſo. The natives underſtood we were now about to leave them for ſome months, but the captain's intention was to lie a few days at Eimēo, and, previous to ſetting off for the Marqueſas, to touch again in Matavāi bay, when we might probably learn how the natives were likely to behave during our abſence. Matters being thus ſettled, we took with us Mr. William Puckey, by trade a carpenter, to examine Mānne Manne's veſſel, and ſee whether ſhe was worthy their aſſiſtance to finiſh her. After dark

in the evening a canoe came alongſide from Eimēo; in her was a Swede named John, whom we had not ſeen before; him his countrymen reported to be in a ſtate of inſanity, and by his diſcourſe we thought him a little ſo. On his part, he complained much of the treatment which he had received from his ſhipmates ſince they landed; and expreſſed a deſire to return to Europe. The captain, in anſwer, told him, that at preſent he could not keep him on board; that he was on the point of ſailing, and would in a few months return; in the mean while he might ſtay at the miſſionary houſe, and if he behaved well he ſhould have a paſſage with us: he is a native of Stockholm, about forty years old, and ſeems much reduced by ſickneſs.

On Mr. Puckey's coming on board, ſome converſation paſſed on the propriety of the brethren's arming themſelves on ſhore, and keeping watch night and day; which thoſe on board diſapproved. He replied to them very ſatisfactorily, that their intention in taking arms was not to injure the natives, much leſs to plant the goſpel by human power; but merely as a means ordained of God for the protection of their perſons and property during the abſence of the ſhip.

CHAPTER VII.

Short Voyage to Eimēo, and Return.

ABOUT an hour before daylight we weighed, with a light air from the S. E. which taking us but ſlowly out of the bay, the natives, perceiving the ſails ſet, hurried off in their canoes, eager to get a few articles more before we departed. At ſeven A. M. a freſh gale ſpringing up from the N. E. attended with thunder and lightning, we left them, and by ten o'clock were off the north-eaſt part of Eimēo, when it again fell little wind. We kept running along the edge of the coral reefs towards Tāloo harbour, and, at the diſtance of half a cable's length off, had irregular ſoundings, viz. ſix, eight, twelve, and fourteen fathoms. The reef appeared to block up the harbour till we were nearly abreaſt of it, when a good entrance ſhews itſelf. With a light breeze we run cloſe up to the ſouth-eaſt corner of the harbour, and let go our anchor in ten fathoms water, and moored with the ſtream cable to a remarkably large tree which ſtands cloſe to the water's edge; the Steeple cliff at the head of the harbour bearing S. by E.

Tāloo harbour is on the north ſide of the iſland; the bottom ſo clear, that you diſtinctly ſee the coral, with its beautiful branches. The mouth of the harbour is about a quarter of a mile broad; the water of an amazing depth: this led into a moſt delightful bay, about two miles wide and three deep. This bay is beautifully ſurrounded with trees; not the leaſt agitation of the water is perceivable on the beach, let the wind blow from what quarter it may, it is ſo perfectly land-locked. We lay under a mountain ten times as high as our topgallant-maſt, and perpendicular. There is a fine freſh-water river running up ſome

miles, which a boat can aſcend a mile or two, and ſhips water with the greateſt eaſe. It is the ſecureſt harbour I ever ſaw. It has a border of low land, like Otaheite, covered with bread-fruit, cocoa-nut, and other trees; and many of a different kind in the mountains, ſome very like lignum vitæ; one ſmall iſland is wholly covered with this wood. Being in queſt of a tree of hard wood, we found one, but the axe would not ſtand againſt it, and we were obliged to uſe the hand-ſaw.

Here I firſt ſaw a tūpapow: the fleſh was quite gone; the ſkin, like parchment ſtretched over the bones, remained: the natives ſeemed averſe to our examining it. Two poſts about ſix feet long are let into the ground at each end; on theſe a broad plank is laid, and the corpſe is there extended, wrapped in cloth, to dry, and a ſmall ſhed, like a boat inverted, placed over it to keep out the rain.

After dinner, the captain, Mr. Falconer, Wm. Puckey, and Peter, ſet off in the pinnace to the place were Mānne Manne's veſſel was building, and on their return gave but an unfavourable account of her. In length ſhe was forty-two feet, but diſproportioned in her breadth, by being fuller aft than forward, and the timbers were too ſmall for her ſize. In this excurſion the captain ſhot a wild duck and two ſmall birds, and Mr. Falconer caught with the ſeine about a dozen fiſh. All the afternoon the ſhip was ſurrounded by the natives, among whom were ſeveral women, who expreſſed, by their looſe geſtures, a great deſire to be taken on board, but had the mortification to meet with no encouragement. Several articles were offered to barter, but no hogs, owing to the rāhoo (or prohibition) being in force at this time. This rāhoo is laid on by the chiefs to repair the deſolations their inordinate feaſtings make, and is always religiouſly obſerved by the people. It ſeems that the whole iſland of Eimēo was at this time under this injunction, but at Otaheite it is only impoſed on a few diſtricts at one time, during which none of the reſidents dare ſell a pig, or kill one for their own uſe. However, they may take hogs from thoſe diſtricts that are free, and uſe them as they pleaſe. A

rāhoo is alſo frequently laid upon the fiſh; at which time poles with a flag at top are ſtuck upon the reefs, where they are not ſuffered to be taken. It is not improbable that this cuſtom might have its origin coeval with the firſt peopling of the iſlands, or at leaſt when they poſſeſſed few animals, and have been introduced from motives of economy. However this may have been, it is now become ſometimes an act of injuſtice and tyranny in the chiefs, whoſe impolitic proceedings are extremely deſtructive to the general welfare. But of this there will be occaſion to ſpeak more particularly, when their ſeveral cuſtoms are noticed. At preſent we felt no inconvenience from this law, our decks being already crowded with the hogs we had brought from Matavāi: however, had we ſtood in need, there were none to be got, for in the abſence of Iddeah and Mānne Manne no chief was here of ſufficient authority to repeal it.

22d. Light airs of wind and pleaſant weather, with a few flying ſhowers of rain. The crew employed painting the ſhip, making a new mizen, and putting the rigging in order.

An affair happened this morning, of which the brethren made ſome account: eight of them, by permiſſion of the captain, took the jolly-boat to a freſh-water creek at the head of the harbour, with the intent to waſh their linen, but returned in a ſhort time, under a perſuaſion that the natives meant to rob them of their bundles, and to do them further miſchief. "We put off," ſays Mr. Bowell, "from the "ſhip, but took no arms with us; a double canoe, full of men, "alſo two ſingle ones, followed us; and when the boat entered "the creek, multitudes of people were ſeen running along the ſhore, "ſome with white ſticks in their hands: others, with clappers of "pearl oyſter-ſhells, were ſeemingly convening more of their coun-"trymen together; and when we landed they were crowding from "all quarters, but ſtill behaved peaceably; and thoſe who held ſpears "ſhewed us in what manner they uſed them. Their numbers in-"creaſing, we thought it moſt prudent to keep our bundles faſt,

" and return to the ſhip; as the quantity of linen we had brought " was perhaps a temptation too great for them to reſiſt. This reſo- " lution we immediately put in practice; and we were allowed to re- " turn without moleſtation."

Soon after they got on board, a meeting of all the brethren was held in the cabin, to debate on the propriety of taking fire-arms on ſhore with them at Tongataboo. Brother Kelſo opened the meeting in the uſual manner; after which the captain, as preſident, informed them of the reaſons of being convened; and, after a long converſation upon the ſubject, there appeared, on a diviſion—for taking muſkets to defend their perſons and property, brothers Harper, Kelſo, Nobs, Shelly, Veeſon, and Wilkinſon—againſt it, Bowell, Buchanan, and Cooper.

Before the meeting broke up there were ſome remonſtrances addreſſed to Meſſrs. Harris and Crook, concerning their going to the Marqueſas in ſo ſmall a number; to which they anſwered, That having long ſince made that place their choice, they were ſtill in the ſame mind, nor did they entertain a doubt of meeting with a favourable reception: and on this account they did not think it neceſſary for the ſhip to reviſit them, but would rather, if the propoſal met with the captain's approbation, that the ſhip ſhould firſt go to the Friendly Iſlands, and then proceeding to the Marqueſas, a vaſt expenſe of time would be ſaved, and the captain be enabled to ſtay a month or more to ſee them ſafely ſettled.—This propoſal was approved and adopted as our future plan.

About thirty canoes, filled with men and women, kept paddling around us all the day; a greater number, who had no canoes, but only a log of wood, and ſome nothing, diverted themſelves in the water ſeveral hours together, and if a ſmall trinket was thrown in, they would dive ſome fathoms after it, and were in general ſure to bring it up.

The night was very dark, and about eleven o'clock the watch ſaw

a naked native ſtanding in the main chains; and attempting to ſeize him, he leaped into the water, and made his eſcape, taking with him four yards of our electric chain.

23d. Sent the boat to the creek for a turn of water, but when it came we could not drink it, by reaſon of a bitterneſs, imbibed probably from the trees and ſhrubs on its banks; however, on the weſt ſide, and not far from the head of the harbour, an excellent ſpring of water was found. The natives ſurrounded us as yeſterday, but with little to barter.

24th. Fine pleaſant weather. Many natives from different parts of the iſland were to-day viewing the ſhip with apparent admiration; and perhaps it is no erroneous opinion to ſuppoſe that there never was a ſhip in thoſe parts ſo ornamented with figures to attract their attention. None appeared with arms, but all roguiſhly inclined, on which account we would not ſuffer one of them to come upon our decks; but, notwithſtanding our precautions, they found means to ſteal the rudder out of the jolly-boat lying alongſide. While we were at dinner in the cabin a canoe came cloſe under the ſtern, and a tall fellow, getting up upon the back of the rudder, reached his hand up, and ſnatched away a book which lay juſt within the cabin windows; he then immediately fell back, and made a plunge in the water. This we heard, and ſtarting up, inſiſted upon their putting the canoe alongſide, but this they refuſed to do, and began to ſet off towards the ſhore, as did all the reſt that were near us. Thinking this action too daring to be overlooked, and clemency, ſo often extended, only an excitement to greater depredations, a few ſmall ſhot were fired, which made them take to the water, and ſkulk behind the canoe. Two of the ſeamen in our jolly-boat tried in vain to catch the offender, for he, with the dexterity of a wild duck in the water, eluded all their attempts to lay hold of him; and it was only with the help of the pinnace, and frightening him with a muſket, that we caught him at laſt. When alongſide, he trembled through fear of being put to death, and ſtruggled hard to get into

the water again, but making a rope faſt round his body, he was hoiſted on board, and laſhed up to the rigging, in ſight of his countrymen, who ſtood ranged along the beach in expectation of ſeeing him puniſhed. As Peter was on ſhore at this time, the delinquent was kept bound till he returned on board; in the mean while the natives, obſerving nothing was done to him, came around us as before. When Peter arrived, he was deſired to tell the man in what light we conſidered his offence, and that if he or any other perſon was found doing the like again, they would certainly be ſeverely puniſhed; and that the reaſon why we let him go at this time was merely becauſe we had not warned him of the conſequence before. To this he ſaid, he would not do ſo again, and took his leave with joy in his countenance.

The bad conduct of the captain's ſteward had been often noted; though the miſſionaries were reluctant to complain. This had at laſt exhauſted the patience of the captain, who turned him out of the cabin before the maſt. This evening, going on ſhore with others to bathe, he ſecreted himſelf, having contrived to get ſome of his things on ſhore unknown to any but the Swede. This cauſed us much ſorrow of mind, as he had made, on coming on board, a profeſſion of godlineſs, though his conduct had very little adorned it. We feared that this man, thus leaving the ſhip and indulging in all the abominable practices of the heathen, would prove a great reproach and plague to us; and ſo we afterwards found it to be.

Having now finiſhed the painting of the ſhip, and put her otherwiſe in good order, the ſtream cable was ordered to be caſt off from the tree on ſhore, and all things to be in readineſs for proceeding to ſea with the land breeze in the morning. Orders were given alſo that a good look-out ſhould be kept during this night, as we had ſome reaſon to apprehend that we ſhould be viſited by thieves in the dark; therefore two muſkets were placed in readineſs. As we expected, ſo it proved; for about one o'clock in the morning, when it was very dark, a man was heard ſwimming under the ſhip's bows,

cloſe to the cable, and perhaps with an intent to cut it; a muſket was fired, which ſet him off with great precipitancy towards the ſhore.

25th. At ſix A. M. with a light air at S. S. E. we weighed and ſtood out of Tāloo harbour, which as we cleared we found the wind more to the eaſtward. Several of the natives in their canoes followed us quite out to ſea, expreſſing a greater deſire to trade with us than they had done all the time we lay among them.

Concerning the people of this iſland we learnt but little, not caring to truſt ourſelves in ſmall parties on ſhore, for fear they ſhould retaliate on us the vengeance which Captain Cook inflicted upon them for ſtealing his goats. However, we obſerved in thoſe who came alongſide, that they had not attained to that frank affable behaviour towards ſtrangers, that the Otaheiteans have in general: neither were they ſo ſkilful in bartering; and in every point of civilization ſeemed far behind that people: which difference I cannot otherwiſe account for, than by ſuppoſing them leſs viſited by ſtrangers from Ulietēa and the other iſlands than Otaheite is. For it is certain that the vaſt number of arreoics which reſort to the latter place do not only, by virtue of their privileges, oblige to the exerciſe of hoſpitality, the parent of many ſocial qualities, but by their addreſs, knowledge of the iſlands, and various talents to pleaſe, they contribute to inform the minds and ſoften the manners of thoſe they viſit. In their perſons they differ nothing from the Otaheiteans, except it be in a jewiſh caſt of countenance, which is here more general: and a greater proportion of their women are of a low ſtature, but equal in the ſymmetry of features.

We ſaw but few canoes, and thoſe were very indifferent ones both in ſize and goodneſs, nor were there any ſigns of their being poſſeſſed of many.

As for the iſland itſelf, it ſeems to have ſuffered great convulſions either from earthquakes or other violent cauſes. Moſt of the hills

are high, pointed at their tops, with broken rugged ſides, particularly about Tāloo harbour, from the entrance of which they have a very ſtriking appearance. The low grounds are covered with cocoa-nut, bread-fruit, and other trees, all growing luxuriantly, and without care or culture. They have alſo all the roots, &c. in common with the other iſlands. And here the cows are that Captain Cook left with them, but they are little attended to, as it is ſaid that they are wild, and that none of the natives dare approach them: there is no bull. We did intend to have landed in purſuit of the cows, and to have taken them to Matavāi; but as all the chiefs were abſent, it was thought prudent to relinquiſh the plan for fear of miſchief from the natives.

Towards evening we ſaw Tethurōa, low land, about twenty-four miles from Otaheite. It conſiſts of ſix or ſeven iſlets very near each other, not many feet above the level of the ſea, covered with cocoa-nuts, but no bread-fruit, which they are not allowed to cultivate: It belongs to the king, but Mānne Manne claims it. The natives, about three thouſand, are employed in fiſhing for the chiefs at Otaheite, and bring back bread-fruit and other things in exchange.

26th. About four in the afternoon we tacked the ſhip cloſe in with One Tree hill, hoiſted our colours, and fired a gun; upon hearing of which, Meſſrs. Cover, Lewis, Henry, Gillham, and others came off in a double canoe, and reported that all was well, that they had now no reaſon to entertain apprehenſion of future miſchief from the natives, who, they ſay, uſually leave their houſe about ſix o'clock in the evening, and reviſit them regularly at an early hour in the morning. The chiefs alſo were behaving extremely well. Since we left them they had made Mānne Manne a cheſt, which pleaſed him. Pomārre had juſt ſet off to another diſtrict, after promiſing to be with them again in a day or two. They were all in good health; and reſpecting proviſions, the natives continued to ſupply them plentifully with all that the iſland afforded. This pleaſing intelligence could not fail to ſatisfy us, and alſo to reconcile them to the departure of their brethren.

Therefore we took leave of our friends, hoiſted in the pinnace, and made ſail for the Friendly Iſlands, after ſending on ſhore materials for a flat-bottomed boat, to be built during our abſence.

Nothing could have exceeded the kindneſs and attention of the natives; every day they attended our worſhip, and heard ſuch addreſſes as we were able to make to them through an interpreter. This firſt experiment of the ſhip's abſence had removed all the brethren's fears; and they ſaw us quit the harbour only with the tenderneſs of parting friends, who hoped again ſhortly to meet and rejoice together; wiſhing their miſſionary brethren good ſpeed in the ſeveral places of their deſtination; yet not without many tears.

The wind being freſh to eaſt, we filled our topſails, and left them far aſtern. The brethren, who had come off haſtily in the canoe, improvidently came away without the paddles; ſeveral canoes being near, they borrowed two, and ſome looſe boards were in the canoe with them; with theſe they tried to pull her ahead in vain, the wind blowing from that point to which they wanted to go. The croſs piece of the canoe, it being a double one, gave way, the laſhing being nearly cut through; ſo they paſſed a rope round the bottom, and ſecured it. They were, however, obliged to bear away beyond One Tree hill, and travel home on foot, leaving the canoe and her cargo to the care of the natives, who were very faithful, and brought her back the next day.

CHAPTER VIII.

Diviſion of the Miſſionaries.—Voyage to Tongataboo.—Occurrences there during the firſt Viſit.

WE muſt now interrupt the account of the tranſactions at Otaheite, to follow our other brethren through the deep; on the ſhip's return they ſhall be recorded.

The day following our departure from Matavāi we paſſed to the ſouthward of the Society Iſlands, in ſight of Huahēine, Ulietēa, Otaha, and Bōlabola; then, with a fine fair wind and pleaſant weather, ſhaped our courſe for Palmerſton's iſland, which we intended to viſit, as it lay directly in our way. Accordingly, on the firſt of April, a little before day, we ſaw it bearing weſt, diſtant about two leagues; then running nearer, hoiſted out the pinnace and jolly-boat, and attempted landing on the ſouth-eaſternmoſt iſlet; but finding it impracticable there, on account of the ſurf breaking high on every part of the ſurrounding reef, we bore down to the next iſlet, which is the ſouth-weſternmoſt, and found it almoſt as bad to land upon as that which we had left. A ſquall of wind and heavy rain coming on, we returned to the ſhip, for fear any accident ſhould happen to the boats. About eight o'clock the weather cleared up, and we made a ſecond attempt, finding that by reaſon of the tide of ebb the ſurf had fallen conſiderably; yet there appeared no place where we could land the boats with ſafety. Abundance of cocoa-nut trees covered the iſlet, and to get at them was our object; therefore Otaheitean Tom, the third mate, and one of the ſeamen, taking with them the end of a line, leaped into the water and ventured into the ſurf, where, with great difficulty, they effected a footing on the coral rocks which

compoſe the reef, after getting their legs, arms, and different parts of their bodies, much cut with the ſharp points of the coral. They had ſtill to walk near a quarter of a mile before they got to the dry beach, ſo that the ſmall quantity of cocoa-nuts which they could have brought to the boat would not have been a recompence for the trouble of procuring them; but about half-ebb we obſerved a ſmall opening or gutter in the reef, into which we rowed, and found it deep enough for the boats to paſs clear over to the beach, where we could ſtep out dry, and lie within fifty yards of the trees. We now applied ourſelves to the object in view, and ſoon ſent both the boats off loaded with cocoa-nuts, keeping the two Otaheiteans on ſhore to climb the trees, a taſk which they performed with much more eaſe than we could. The water had now fallen ſo much, that on the return of the boats they were obliged to lie at the outer edge of the reef, in a ſmall creek about ten yards wide and twenty long, and covered from the force of the ſea by the rocks projecting on each ſide. They were again loaded with cocoa-nuts, and graſs for the uſe of the goats; and it now being late in the evening we returned on board, hoiſted the boats in, and made ſail, having got in the courſe of the day five hundred and thirty cocoa-nuts.

Palmerſton's iſland was diſcovered by Captain Cook on his ſecond voyage: it conſiſts of a group of ſmall iſlets, eight or nine in number, connected together by a reef of coral rocks, and lying in a direction nearly circular. The iſlet we landed upon is not a mile in circuit, and at high water is not more than four or five feet above the level of the ſea. The ſoil is coral ſand, with an upper ſtratum of blackiſh mould produced from rotten vegetables. All the inner area of the iſlet is covered with cocoa-nut trees, which decaying and falling ſucceſſively form a thick underwood: without theſe, near to the beach, are the wharra tree, and others of various ſorts. We ſaw vaſt numbers of men of war birds, tropic birds, and boobies. Among the trees there was plenty of red crabs, dragging after them a ſhell in form of a periwinkle, but larger, being in diameter about two or

three inches; when they run along the ground they only put their claws out, but when we touched them, they drew themſelves wholly into their ſhell.

We alſo ſaw the beautiful ſubmarine grotto deſcribed in Cook's third voyage. "At one part of the reef which bounds the lake "within, almoſt even with the ſurface, there is a large bed of coral, "which affords a moſt enchanting proſpect. Its baſe, which is "fixed to the ſhore, extends ſo far that it cannot be ſeen, ſo that it "appears to be ſuſpended in the water. The ſea was then unruffled, "and the refulgence of the ſun expoſed the various ſorts of coral in "the moſt beautiful order; ſome parts luxuriantly branching into "the water, others appearing in a vaſt variety of figures, and the "whole heightened by ſpangles of the richeſt colours, glowing from "a number of large clams interſperſed in every part. Even this "delightful ſcene was greatly improved by the multitude of fiſhes "that gently glided along, ſeemingly with the moſt perfect ſecurity; "their colours were the moſt beautiful that can be imagined, blue, "yellow, black, red, &c. far excelling any thing that can be pro-"duced by art." This is the deſcription which they give of this grotto, and is nothing exaggerated, for it is certainly a great and beautiful production of nature. We beheld it with pleaſure, and with them regretted, that a work ſo aſtoniſhingly elegant ſhould be concealed in a place ſo ſeldom explored by the human eye.

There are no traces of this iſland having ever been inhabited; a piece of a canoe lay upon the beach, probably the ſame as was ſeen by Cook's people, and which they conjecture might have drifted from another iſland; but as there are rats upon the iſland, which both they and we ſaw, hence a query is ſuggeſted, how or by what means they could come to this place? They ſuppoſe it might be in the canoe, which is not at all likely, becauſe they afford hardly a place of concealment for them; and if there were men in the canoe, it is very probable that they ſuffered much from hunger, therefore it would be abſurd to think they would not ſearch their canoe for every

hidden morſel; or, finding a rat, to ſuppoſe they would ſpare it. It is doubtleſs more juſt to conclude they were drifted here on ſome hollow tree or root, which being before their place of ſhelter, and torn up by ſome tempeſt, might be caſt upon this ſhore.

On Wedneſday the fifth of April we ſaw *Savage* iſland, but did not get near it before dark. In paſſing the north end we perceived three lights, and on the weſt ſide ſeven more; by their motion we ſuppoſed them to be on the water, and ſeemingly in canoes a-fiſhing. The natives of this iſland ſhewed a ferocious and hoſtile diſpoſition to Captain Cook and his people in 1774, when he diſcovered it; on which account he called it Savage iſland. His account of them ſhews the danger of landing among any of thoſe iſlanders who have not previouſly had intercourſe with Europeans; alſo the abſolute neceſſity, when obliged to land, of being able to repel them by force when attacked. We ought to lay it down as a truth, that neither in places already known, where the inhabitants have acted conſtantly in a hoſtile manner, nor yet in new iſlands which voyagers may diſcover, are the natives to be truſted with the power of their lives; for in general they are ſo tenacious of their territory and of their canoes, ſo covetous of all we poſſeſs, and under a perſuaſion that all ſtrangers are enemies, that they will, either by force or cunning, aim at the lives of thoſe who are ſo unhappy as to place any confidence in them, till ſome friendly intercourſe has been eſtabliſhed.

We now ſhaped our courſe for Tongataboo, and on our paſſage thither ſuch articles were ſorted out as it was thought the brethren might with ſome ſafety take with them on their firſt landing. On Sunday the 9th, at ten A.M. we ſaw the land; and at noon the iſland of Eōoa bore S.W. diſtant ſeven or eight leagues. At half paſt four in the evening we tacked to the eaſtward, the ſmall iſland of Eoo-āije bearing S.S.W.$\frac{1}{2}$W. diſtant three miles, and then hove to for the night, during which we had light winds and conſtant rain. At daylight, it continuing ſtill dark and hazy, we could ſee no land until ſeven A.M. when it ceaſed raining, and the weather gradually

clearing up, Eoo-āije bore W. and Eōoa S. by W.; the wind alſo veered in our favour from W. N.W. to N. by W. and freſhening to a briſk gale we ſtood in for the harbour of Tongataboo. The natives of Eōoa had obſerved us the preceding day; for a canoe with four men, which muſt have put off from that iſland before daylight, was now paddling after the ſhip. This circumſtance gave us ſome pleaſure, as it both evinced their deſire for our articles, and a confidence in us.

Paſſing to the northward of Eoo-āije, we ſteered W. S.W. to the entrance, then W. by S. and W. up the harbour, followed by the above canoe and ſeveral others, which put off from the eaſtern part of the main iſland and the iſlets that lie ſcattered upon the reef. One of the large ſailing kind, with about ſixty perſons upon her platform, kept cloſe to windward of us, and proved herſelf the better ſailer by running ahead with eaſe, then ſlackening their ſheet and falling aſtern, then running ahead again, and ſo on; the ſhip, at the ſame time, going ſix knots and a half by the log, topgallant-ſails and ſtayſails ſet. It appeared evident, that, had they choſen, they could have run at the rate of ſeven knots and a half or eight knots an hour.

In ſailing into the harbour we kept the north reef on board, until we came to the narrow channel which bends to the N.W. which we got through after making two or three ſhort tacks with the tide ſtrong in our favour; then running a little way further, paſſing Makahāa we hauled to the ſouthward, and anchored in nine fathoms, on a bottom of ſoft ſand, about three quarters of a mile from the ſmall iſland of Pangimodoo, and moored with a ſtream anchor and cable to the S.W. Once more, through a gracious Providence, ſafe anchored in the haven where we would be.

CHAPTER IX.

Occurrences during the firſt Viſit to Tongataboo.

OUR followers were now all eager to come on board; but though we were willing to grant them every prudent indulgence, yet they were too numerous to have free acceſs: therefore about twenty only were admitted; and by placing ſentries along each ſide of the deck, we ſucceeded in keeping the reſt off, though very importunate to be on board. The commodities they offered for barter conſiſted of hogs, bread-fruit, cocoa-nuts, yams, ſpears, clubs (which none were without), and various articles ingeniouſly manufactured; but their demands were ſo high that but little was purchaſed. Neither the Swedes nor Otaheiteans could underſtand what they ſaid more than ourſelves, which not only increaſed the difficulty of trading with ſuch ſcrupulous dealers, but embarraſſed us in no ſmall degree to know how to ſettle the more important buſineſs of the miſſionaries. After dinner, a chief named Futtafāihe was introduced to the captain, as a perſon of great power in Tongataboo; and indeed ſuch he appeared: he was about forty years of age, ſtout and well proportioned, of an open, free countenance, noble demeanour, and a gait ſtately, or rather pompous, for by it alone we ſhould have taken him for a very great man; and by the attention with which he ſurveyed every object, he appeared to poſſeſs an inquiſitive mind. He talked a good deal in the cabin, but all we could collect from it was, that he was a great chief, and that ſome white men were on the iſland, and that he would bring them with him on the following day. After the captain had made him a preſent of an ax, a looking-glaſs, and ſome other articles, he took his leave; and was hardly

from the ſhip when two Europeans made their appearance; they came alongſide without heſitation, and ſlipping on board with alacrity, gave us the unſpeakable pleaſure of hearing our own language ſpoken by them; a pleaſure which proved at once our neceſſity of ſuch inſtruments, and our great diſtance from home; for in their countenance, one of them eſpecially, there was ſo much of the villain marked, that in England a well-diſpoſed perſon would ſhun them as he would a ſwindler or a pickpocket. However, bad as they appeared to be, as they have to act a part in future, I ſhall inſert their account of themſelves. One of them, named Benjamin Ambler, ſays, that he was born in the pariſh of Shadwell, London; and that his parents now keep a public-houſe in Cannon Street. He is a bold, talkative, preſuming fellow; ſeems to ſpeak the language fluently, and ſays that he learnt it with great facility. John Connelly is a native of Cork in Ireland, by trade a cooper, and is far leſs talkative than his comrade. Ambler ſays that they left London in a ſhip called the Otter, in which they ſailed to America; and there, for the ſake of better wages, left her to go in an American veſſel bound to the north-weſt coaſt on the fur trade. On their paſſage outwards they touched at the iſlands of St. Paul and Amſterdam, where they made ſome ſtay, catching ſeals; and proceeded thence to the Friendly Iſlands, in hopes of procuring refreſhments; but having nothing but old iron hoops to barter, the natives would not part with their hogs. This induced theſe two, and four more, to leave the ſhip; for their ſalt proviſions were ſo bad as to be ſcarcely eatable, and ſo ſcanty as forced them upon a ſhort allowance; therefore, dreading their caſe might ſoon be worſe, they requeſted the captain to diſcharge them. This he accordingly did, and they landed upon Annamōoka, where another American veſſel called ſoon afterwards, and being in want of ſeamen, engaged three of their number. An Iriſhman named Morgan remained at Annamōoka, and they two had been about thirteen months at Tongataboo. They are both young men, not exceeding the age of thirty.

Ambler informed us that Futtafāihe was a great chief, and preſided over all the caſtern part of the iſland; but that there was an old man named Tībo Moomōoe, of greater power, and generally eſteemed as king over the iſland: at preſent, they ſaid, he was in a bad ſtate of health, for which reaſon he could not gratify his deſire to come on board when the ſhip firſt came to anchor; but that he intended, if poſſible, to pay us a viſit on the morrow, or day following. From their high praiſes of this old chief, we underſtood that humanity to his people, and hoſpitality to ſtrangers, were predominant traits of his character. This pleaſing account of the chiefs encouraged the captain to mention to Ambler the purpoſe of our viſit, the talents and character of the miſſionaries, their intentions of ſervice and good-will towards the natives, and to point out the certain benefits which the latter would receive, if our people were ſuffered to live unmoleſted among them; at the ſame time he requeſted their opinion of men ſettling at this place with ſuch views. To this he replied, that the natives would certainly receive them gladly and treat them with kindneſs; but reſpecting property, they could give no aſſurance of its ſafety. Connelly, who ſeemed to ſpeak with the greateſt candour, expreſſed the danger their lives would be in if encumbered with iron tools, they attempted to defend themſelves from private robbers, which character might apply to every man on the iſland when ſuch temptations lay in their way.

As for a houſe, they had no doubt but Tībo Moomōoe would give them one, and alſo protect their perſons; but were of opinion, that if all the ten lived with one chief they would not be ſo well ſupplied with proviſion as if they were to ſeparate to different parts of the iſland. This was nearly all that paſſed at this time, or indeed could, until Tībo Moomōoe was acquainted therewith; for which purpoſe they now left us, firſt promiſing to return in the morning with his anſwer.

While this was paſſing, a large double canoe approached, in which were ſeveral chiefs, who, either with a view of obliging us,

or to ſhew their own arbitrary power, began driving the canoes from the ſhip, forcing them to the ſhore as faſt as they could paddle; ſome had part of their crews on board, and could not get ſo quickly away, which the chiefs obſerving, came at a great rate under the ſhip's ſtern where they lay, ran direct over one canoe, and, as we thought, would have hurt the people, but by their dexterity in diving and ſwimming they eſcaped ſafe: the others ſeemed quite indifferent to what they had done, and there being now nothing to obſtruct them, nor any farther ſport, they came alongſide: one of them, a remarkably ſtout man, we were informed was admiral, or rather the navigator of their fleets, when they go on expeditions to the other iſlands; another of note was Fēenou, who we underſtood to be brother to him that was ſo attached to Captain Cook. Each of them received a preſent, and in a ſhort time returned to the ſhore, when the canoes again ſurrounded us to trade, demanding for half a dozen cocoa-nuts what would purchaſe a hundred at Otaheite. On the approach of night they all left us very quietly.

In the evening the captain and miſſionaries held a meeting, where it was agreed, that, if a favourable anſwer was received from Moomōoe, ſome of the brethren ſhould land as ſoon as poſſible, to examine the place, view the natives in their habitations, and ſee how they were likely to behave to them: after which they could more eaſily determine what property it was ſafe to take at firſt, and alſo the propriety of taking arms.

During the night heavy rain and ſqualls of wind from the N.W.

11th. At daylight the large double canoe came alongſide again, and in her ſeveral of the chiefs who had viſited us on the preceding evening: theſe brought two hogs and a few yams, I ſuppoſe, in return for the preſent which they had received. They introduced themſelves into the cabin without much ceremony, and ſat quietly while we breakfaſted: tea they refuſed to take, but ſome ate biſcuit and butter with a ſeemingly good reliſh. About ten o'clock in the forenoon Ambler and Connelly came with a preſent of three hogs and

ſome yams from Moomōoe, informing us that himſelf intended to follow. Accordingly the venerable chief was very ſoon alongſide, but was long before he durſt venture up the ladder, fearing he had not ſtrength ſufficient for the taſk; he at laſt however made the trial, but was ſo exhauſted thereby, that he was obliged to reſt himſelf at the gangway; thence his attendants led him to the quarter-deck ladder, where he again ſat down, ſaying that he would not go before the captain till he was ſhaved: and to pleaſe him in this, Mr. Harris began the operation, and finiſhed it much to the ſatisfaction of this decent chief, who then ſaluted the captain, and entered the cabin, followed by twenty-two attendant chiefs and ſervants: theſe ſquatted themſelves upon the floor, but the chief was placed in a chair, which he much admired, thought he ſat eaſy in it, and, requeſting it as a preſent, had it immediately given to him. He attentively ſurveyed the cabin and its furniture, expreſſing his admiration of all he ſaw, and aſking a number of very pertinent queſtions: as, of what wood were the frames of the looking-glaſſes, ſuppoſing apparently the whole to be of a piece with the gilded outſide: the ſame of the different coloured painted woods. Nor did they ſeem to admire the beauty of the whole more than the neatneſs of every part of the workmanſhip. They examined minutely the jointing of the chairs and of the mahogany table, and expreſſed no ſmall degree of aſtoniſhment at finding themſelves ſo far excelled; for they cheriſh an idea of being ſuperior to all their neighbours. When told that the men we had brought to live among them could teach them thoſe arts, and alſo better things, they ſeemed quite tranſported. This favourable opportunity the captain improved, by mentioning every circumſtance that could raiſe in their minds an high idea of the miſſionaries; interrogating Moomōoe as to his willingneſs for them to reſide there, and alſo what proviſion he would make for them: to which he anſwered, that for the preſent they ſhould have a houſe near his own, until one more ſuitable could be provided; they ſhould alſo have a piece of land for their uſe; and he would take care that neither their property nor

perſons ſhould be moleſted: adding, that, if they pleaſed, they might go on ſhore and examine the houſe, when, if they did not like the ſituation, he would order it to be removed to any ſpot they preferred, for this he could have done in a few hours.

For this purpoſe I was ſent in the pinnace, with Ambler and four of the miſſionaries, and landed about four miles to the weſtward of where the ſhip lay. The natives, as the boat approached, crowded the ſhore, apparently to gratify their curioſity only, for they all behaved peaceably, and ſuffered us to paſs along unmoleſted. From the beach we had to walk about half a mile, and when arrived at the place, we found it ſurrounded by a fence of reeds ſix feet high, encloſing three or four acres of ground: on which ſtood five houſes, two large and three ſmall: the largeſt, intended for the miſſionaries, was thirty-ſix feet long, twenty broad, roof fifteen feet high in the middle, and ſloping to the ſides till only four feet from the ground, reſting upon wood pillars, and open all round: the floor was raiſed about a foot, and covered with thick clean matting. On the inſide there hung to the croſs beams an anchor, about ſix hundred weight: they had made a ſhift to cut the ring out with hatchets, and ſhared it among the chiefs. It was of Engliſh form, and probably the ſame Cook loſt in 1774, though Ambler informed us they had it from Annamōoka, where it was left by an American brig.

From this we paſſed to the other large houſe, which, we were told by Ambler, was ſacred to the God of Prētane, and in this old Moomōoe ſleeps when indiſpoſed, in hopes to obtain a cure. On the floor were four large conch-ſhells, with which they alarm the country in times of danger: and on the rafters were placed ſpears, clubs, bows and arrows, to receive from their imaginary deity ſupernatural virtue, to render them ſucceſsful againſt their enemies. The whole of this encloſure, we underſtood, was what the natives call an abēy, of which there are ſeveral; it being their manner of laying out their dwellings, and which is properly the freehold of the chiefs who occupy them.

Our buſineſs being done, we returned to the ſhip, where we found the natives taking their departure for the ſhore. And in this interval of reſt from noiſe and tumult the captain and miſſionaries met to conſult on what was now beſt to be done. The latter had ſeen the houſe, approved of it, but thought the ground attached thereto too ſmall for their purpoſes of gardening and agriculture. Beſides this objection, another and greater was, that Moomōoe, being an old man, might ſoon die; in which caſe, eſpecially if they were eſteemed uſeful, a diſpute might ariſe among the chiefs about whoſe property they ſhould be, or who ſhould be their next protector; and were this to happen before they had attained a knowledge of the language, they would not only be in danger of being ſtripped of their property, but alſo of loſing their lives. A third objection was, that the chiefs moſt uſually reſiding at Ahēefo, a place at the weſt end of the iſland, and drawing after them the greater part of the inhabitants, would in a great meaſure fruſtrate their uſefulneſs. Therefore it was only agreed to go to this houſe, if they could do no better; but firſt to ſend Ambler early in the morning to Fēenou Tōogahowe, to propoſe their reſiding with him; and, if he willingly embraced the offer, they would immediately land with ſuch part of their property only as they conſidered it was abſolutely neceſſary to take.

While Moomōoe and the crowd of chiefs were in the cabin, they regaled themſelves with a bowl of kava, which, though a delicious treat to them, was ſo diſguſting to us, that we could not poſſibly go to dinner till they had finiſhed, when it was near four in the afternoon.

12th. By daybreak in the morning the canoes hurried off to the ſhip, endeavouring which ſhould get neareſt, to trade. Among our viſitors of note the firſt was Futtafāihe, who came early, bringing Connelly with him, to ſpeak to the captain to place five of the miſſionaries with him. But for the reaſons above mentioned, they would not conſent to live on this part of the iſland, nor to ſeparate, if poſſible, till they were better acquainted with the language and people: a

promiſe to viſit him when they were ſettled gave him but little ſatiſfaction.

At nine o'clock Ambler came off with Tōogahowe, who had already agreed with the former to take all the brethren under his protection, alſo to give them a houſe, and the land attached to it, for their uſe. Tōogahowe, by Ambler's account, is the moſt powerful chief in the iſland; is the greateſt warrior, and in conſequence thereof is not only a terror to the chiefs of Tongataboo, but likewiſe to thoſe of the adjacent iſlands, which he viſited not long ago in a hoſtile way, and quickly brought them under ſubjection. We were further informed concerning him, that on the death of a certain chief, the widow of the former Poūlaho, reſiding in Eōoa, ſent her ſervant to poſſeſs the lands which the deceaſed had occupied, and which now belonged by right to her; but before they arrived, Tōogahowe had ſeized the property, and refuſed to deliver it up. The widow, who had many adherents, proceeded to drive him off by force; but the attempt failed on her part, and gave Tōogahowe a pretext for ſeizing all her poſſeſſions, and driving her and her adherents from Tongataboo. Since that he has held his neighbours in a ſtate of fear; inſomuch that it is thought when Moomōoe dies he will be formally choſen into his place of great chief, or king of the iſland. He is a ſtout man, and may be about forty years of age; is of a ſullen, moroſe countenance; ſpeaks very little, but, when angry, bellows forth with a voice like the roaring of a lion.

As he came near to the ſhip the natives readily made way for his canoe, and behaved with ſuch great awe in his preſence as tended to confirm the account we had heard, and led us to conſider him as the moſt proper perſon under whoſe protection we might place the brethren. Ambler, as above mentioned, had already informed him of our deſign; but for the ſatisfaction of the miſſionaries, the captain, in their preſence, with Ambler as interpreter, again recited every particular of our intentions, and what we required of them; obſerving, that our ſole inducement to come ſo far was to do them good, on which account we did

not think ourſelves under the leaſt obligation to them for permitting us to ſettle in their country, as was hinted the day before by Moomōoe; but, on the contrary, if they were unwilling to receive our people on the conditions mentioned, or were not deſirous of their ſtay, the captain's determination was, to depart in a friendly manner, without landing a man. Tōogahowe ſeemed to underſtand the greater part of what was ſaid, and made anſwer, that, if they choſe to land, they might live there as they pleaſed, and that nobody ſhould hurt them; and in the afternoon he would ſend a double canoe to take their things on ſhore. However, though the chief comprehended what we deemed ſufficient for our preſent purpoſe, it would be wrong to ſuppoſe, after all our pains to make it plain, that he could have a conception of the diſintereſted views of the miſſionaries, nor yet diveſt himſelf of the idea of conferring a favour, in receiving and afterwards maintaining them.

Ambler, with Tōogahowe, had not been long on board, when he informed us of a deſign, which, if ever put in execution, would probably have ended the voyage, if not our lives, at this place. The plot, he told us, was to attack the ſhip, and at that moment every man in eight large double canoes, and in many hundred ſingle ones, were apprized of the intention, and prepared to join as ſoon as the attack commenced. This was alarming intelligence; and though we ſuſpected it a forgery of Ambler's, yet it behoved us to credit it till we had by ſecret and expeditious means prepared to repel them. Accordingly, the ſmall arms were laid in readineſs, and the great guns caſt looſe and loaded with grape ſhot, and every man at his quarters. We then turned all the natives out of the ſhip, except Tōogahowe and his attendants, likewiſe ordered all the canoes from alongſide; and they, obſerving an unuſual ſtir upon the decks, and the guns levelled at them, obeyed rather haſtily; drawing up in a range ahead and aſtern of the ſhip, where they lay in that manner a conſiderable time, ſeemingly in expectation of our firing a ſalute to divert them, as former navigators might perhaps have done. Finding at laſt

that this was not what we intended, they wanted to come alongſide again; but only a few ſingle ones were ſuffered to approach; nor would we ever after permit the double canoes alongſide, nor to make their rope faſt to the ſhip.

The truth of Ambler's information we could never learn. As for the canoes ſheering off ſo readily, and lying ahead and aſtern of the ſhip, as if no miſchief had been intended, it is no proof of their innocence, for cunning and indifference is the ſavage manner of acting till they are openly detected. What offends them is often of ſo trifling a nature, that, paſſing without our notice, their revenge comes unexpected. It was ſaid that Fēenou, who came in the large double canoe when we firſt anchored, was at the head of this plot; and his reaſon for it, that he received nothing in return for a pig which he brought us yeſterday, which pig the captain had conſidered as a compenſation for what he received on his firſt viſit: but Fēenou, when we ſaw him, flatly diſowned having ever thought of doing us the leaſt miſchief; however, it gave us no ſmall ſatisfaction to ſee the canoes diſperſe, for they could not contain leſs than three thouſand men, each armed with a formidable club or ſpear; ſo that, had they made a ruſh upon our decks, where were only thirty undiſciplined men to oppoſe them, they muſt have ſucceeded.

Juſt as this affair had ſubſided, Moomōoe called alongſide with a preſent of a few yams for the captain, requeſting in return a glaſs of red wine, ſaying that what he drank the day before had been ſerviceable to him: a bottle was accordingly put into the canoe, and he immediately left us. We were all much prejudiced in favour of this old chief, and beheld with concern that he was haſting faſt to that bourn from whence no traveller returns.

Futtafāihe and Mytyle, two great chiefs, came down between decks, joined with us in our devotions, and followed all our attitudes in the profoundeſt ſilence. They would fain have engaged us to go with them; but at Ambler's perſuaſion, and promiſe to learn us the language, we agreed to fix at his houſe.

In the afternoon the canoe came for the miſſionaries' things, and was immediately loaded; Bowell, Buchanan, Gaulton, Harper, Shelley, Veeſon, and Wilkinſon, accompanied by B. Ambler, embarked in it, and proceeded weſtward to a place called Ahēefo. A petty chief, named Commabye, was ordered by Tōogahowe to go with them and ſee that nothing was loſt. Kelſo, Cooper, and Nobs, remained on board to prepare the reſt of the things.

13th. This morning, finding the natives crowd about us as much as ever, and likely to be troubleſome, the ſtream anchor was ordered on board. A paſſage out of this harbour by the north was a deſirable object, either in caſe of a ſtrong eaſterly wind, or an attack from the natives, when by cutting the cable an eſcape might be effected: therefore the captain intended to go in ſearch of it; and accordingly we were under way by nine o'clock, and, with a fine breeze from the eaſtward and clear weather, ſtretched over towards the ſmall iſland of Faffāa, into ſix fathoms, broken ground; then ſtood towards Attatāa, ſounding as we run along in twelve, thirteen, and fourteen fathoms, until within two miles of the latter iſland, where, ſeeing the canoe coming with ſome of the brethren in her, we anchored in twelve fathoms, broken ground.

About three o'clock in the afternoon ſhe got alongſide; three of the miſſionaries were on board of her: they ſaid that Ahēefo was farther from the ſhip than they at firſt underſtood it to be; and the landing with goods was very bad, by reaſon of a flat which runs from the beach about half a mile, and over which they were obliged to wade up to the knees; and after they got to the beach, had to go further than a mile to reach the houſe; difficulties which made the landing of their things ſo tedious, that ſix hours were fully employed in houſing them ſafe: this great trouble was in ſome degree leſſened by the natives. Their perſons were not moleſted; and though it was dark, not a ſingle article of their property was loſt. It was near one in the morning before all was ſafe, and the houſe left to themſelves. They then went to reſt, reſigning their perſons and property into the

hands of their God; and told us, when they came next day, that they never ſlept ſounder in their lives. In the morning the natives provided a breakfaſt for them after the manner of the country. At nine o'clock they ſet off for the ſhip, and, having the wind unfavourable, were juſt ſix hours on their paſſage. Every thing was in readineſs; therefore the canoe was immediately diſpatched, leaving on board ſufficient for another lading. And that they might have whatever was thought for the preſent neceſſary, Buchanan and Nobs ſtaid on board to ſee that ſuch things were got in readineſs.

The cargo brought on ſhore was ſurrounded by a hundred perſons, who alarmed brothers Harper and Kelſo; but Mytyle ordered the cheſts into a houſe near, and diſmiſſed the people, threatening if any man, during the night, approached to ſteal, he ſhould be put to death. So we lay down on mats, in perfect ſecurity, till waked by Mytyle, at one o'clock in the morning, to partake of an entertainment, which he had provided, of fiſh, hot yams, cocoa-nuts, &c.

Before we weighed in the morning a woman of rank paid us a viſit; ſhe was attended by many chiefs, and a vaſt number of females, who were all officious in their care of the old lady, whoſe amazing corpulence rendered her coming on board rather difficult. After her there came four ſtout fellows carrying a bundle of cloth, not quite ſo large but that two of them might have carried it with eaſe; this was preſented in form to the captain, who gave her in return ſuch things as fully ſatisfied her. The ſhip being under ſail we could not be quite ſo attentive to this great perſonage, as, according to their ideas of ceremony, they might expect; however, any omiſſion of ours they found means to diſpenſe with, by regaling themſelves in the cabin over the kava bowl for about two hours, when ſhe was told that the ſhip had got a conſiderable diſtance from her houſe: on this they haſted into the canoe, and made ſail for the ſhore.

The reſpect paid to this old lady, and to many of her ſex in Tongataboo, diſtinguiſhes them from the ſervile condition to which females are ſubjected in other ſavage ſtates or tribes. Here they poſſeſs the

higheſt degrees of rank, and ſupport it with a dignity and firmneſs equal to the men.

Futtafāihe was on board moſt of the day, and was ſtill very importunate to have ſome of the miſſionaries with him.

Towards the evening the weather became dark and unſettled, the wind alſo variable from the weſtward, which, though not deſirable to us, was embraced by thoſe who long for the night, that they may put their dark deſigns in execution. About midnight a canoe with four men was obſerved lying ahead of the ſhip, evidently for no good purpoſe, but, as we ſuſpected, to cut the cable, that the ſhip might drive upon the coral reef, which at this time was only a ſhort half mile aſtern of us: however, as we had obſerved them in time, we determined to drive them off without firing ſhot, and for that purpoſe the gunner and his watch mates laid a quantity of cocoa-nut huſks upon the forecaſtle. Preſently, under cover of a ſquall, they dropped under the bow: without making the leaſt noiſe for fear any of them ſhould get into the water unſeen, and hurt the cable, a volley of the huſks was poured on their heads, the ſudden ſurpriſe of which cauſed them to leap into the water, ſome ſwimming one way and ſome another, whilſt the canoe, totally deſerted, drifted aſtern: a muſket was alſo fired over their heads, that they might know thoſe inſtruments of terror were in readineſs by night as well as by day. As it was very dark, we ſoon loſt ſight of the men, but thinking the canoe would prove the circumſtance to the chiefs, and lead to a diſcovery of the offenders, we therefore lowered the jolly-boat down and picked her up. All the while it rained hard and blew freſh, and ſometimes we could perceive the white ſurf breaking on the reef aſtern; ſo that, had they ſucceeded in their deſign, which was doubtleſs to cut the cable, then the ſhip at leaſt muſt have been loſt in conſequence of their inſatiable deſire for her lading.

14th. This diſagreeable night was ſucceeded by a morning altogether mild and pleaſant; and with a clear ſky and gentle breeze weſterly, we again got under way in ſearch of the northern paſſage,

if there was a ſafe one: and as Captain Cook, on entering in 1777, ſtruck on rocks, and deſcribes the way they came as dangerous, we explored farther to the weſtward. The wind veering to the north, we had to ply, ſounding in ten, twelve, fourteen, and fifteen fathoms, broken ground; an officer at the maſt-head looking out for ſhoals: on one ſpot which ſhewed white we had only ſix fathoms. As we drew near to the outer reefs an eligible paſſage was obſerved, for which we ſteered, and went ſafe through, leaving only one of all the reefs extending from Attatāa on our ſtarboard ſide: this reef is of a triangular form, and bears from Faffāa N.W. ¼ N.; and when cloſe to it on the inner ſide, the north end of Attatāa bears W. 35° S. and Mallenōoah E. 9° S. by the compaſs; and thence through the channel the courſe is about W.N.W.

Conſidering our diſtance from the ſhore, we expected to have but few viſitors: on the contrary, ſeveral canoes followed us quite without the reefs; but, on account of laſt night's adventure, none of them were admitted on board, except our conſtant friend Futtafāihe, who preſented the captain with a fine turtle: he expreſſed great diſapprobation of his countrymen's behaviour; ſaid he knew the men, but as they did not belong to the part of the iſland over which he preſided, he could not puniſh them.

Being now without all the ſhoals, we ſteered towards the weſt end, to be nearer to the brethren, and at three in the afternoon the canoe came alongſide; Shelley and Cooper were in her. They reported all was well; that themſelves and thoſe on ſhore were perfectly content with their ſituation, and had abundant reaſon to be thankful for the favour which they experienced from the natives. The canoe was completely loaded with the laſt of the things which they had laid together as ſufficient for their purpoſes till our return; but they afterwards thought a few boards might be of ſervice in building a houſe more ſuitable than that which they occupied; as the canoe could not take them, the captain agreed to wait till the next day: however, as they had ſaws of every kind, there was no abſolute

neceſſity for the boards; and the weather being uncertain, we took an affectionate leave of the brethren; promiſing, notwithſtanding, to wait till the following day if poſſible, and for that purpoſe made ſhort tacks without the reefs for moſt of the night. The wind N.N.W. a freſh gale.

15th. At four in the morning we reefed the topſails, and tacked to the N.E.; at ſix tacked again to the weſtward. By this time the wind had increaſed to a hard gale, which forced us to relinquiſh the deſign of ſtaying longer: our ſituation had now become ſo critical, by the wind blowing direct upon the reefs, that our concern was how to clear the iſland beſt upon either tack: to effect this, we kept our ſtretch towards the weſtward of the iſland, and expected to go clear of all danger; but as we approached within three or four miles of the point, bearing then about three points of the compaſs upon our lee bow, we ſaw heavy breakers ahead. In this caſe, to bear up in hopes of a paſſage between the reefs and the point, was riſking a diſappointment which muſt inevitably prove fatal, as we ſhould then have no offing to return; therefore we tacked, to try if we could weather the north-eaſt reefs, but ſoon perceived this to be impoſſible. The gale had increaſed ſo much, that we could hardly carry double-reefed topſails, and we found the ſhip was driving faſt towards the reefs; ſo that by the time we were abreaſt of Attatāa, we ſaw plainly that, except we could fetch the paſſage we had found out the day before, nothing remained but ſhipwreck. Providentially we juſt weathered the reef on the weſt ſide of the channel by two or three ſhips lengths, and running through with aſſurance were ſoon once again in ſafety, thankful for ſo ſignal a deliverance.

We were now in the harbour, but having no ſufficient reaſon to anchor in ſo hard a gale, which alſo blew fair for us to proceed to the ſouth-eaſt on our voyage, we ſteered for the eaſtern channel out of the harbour, and were once more alarmed with danger; for in running through the narrow paſſage betwixt Moonafāi and Māk-kahah, by not hauling to the eaſtward in time, we nearly ran upon

the rocks. This was occaſioned by the flying clouds through which the ſun broke at intervals, and formed very delufory appearances upon the water. The captain was aloft looking out, and thought he ſaw a ſhoal on the larboard bow; he called to port the helm, but the appearance vaniſhing, he ordered it a-ſtarboard. That inſtant we found ourſelves cloſe to the lee reef, and running directly for it. The ſhip was ſtill under the influence of the port helm, therefore we put it hard down that way, and in a few ſeconds ſhe was cloſe to the wind on the ſtarboard tack, the reef ſcarce twenty yards to leeward of her, and about half a cable's length to run before we muſt heave her in ſtays, and upon her not miſſing, her ſafety depended. The crew exerted themſelves, got the mizen ſet, and we had the joy to ſee her come about on the other tack, check the current upon the lee bow, and ſoon afterwards clear of danger and in good ſea-room; then ſteering betwixt Eoo-āije and Eōoa, we proceeded to make the beſt of our way to the Marqueſas. Thus, after perils the moſt imminent, and providential deliverances the moſt evident, we were preſerved in health for the accompliſhment of the work appointed us to do, and had planted a ſeed of divine truth which, we hope, will take root and flouriſh to the lateſt generations.

CHAPTER X.

Voyage to the Marqueſas. — Diſcoveries made. — Tranſactions at Chriſtina.

HAPPILY extricated from the dangers which ſurrounded us in Tongataboo harbour, and once more paſſed into the open ſea, for the firſt five days we had favourable winds, which ſhortened our diſtance about eight hundred miles; but afterwards, during moſt of the time that we were to the ſouthward of the tropic, we experienced ſucceſſive gales from the eaſtward, with high ſeas and raw cold weather. The higheſt latitude we ſtood into was 39° 7′ S. where we expected to find the winds prevail more weſterly, but there was not the leaſt appearance of it; only we had much worſe weather, and the ſhip was ſuffering in her ſails and rigging: therefore we tacked to the northward into a more genial climate, and kept in about the latitude 30° S. embracing every opportunity to get to the eaſtward.

The cold weather affected our Otaheiteans very much; the boy Hārraway, however, kept up his ſpirits; Tānno Manoo alſo behaved very well; ſhe had got clear of her ſea-ſickneſs, and by conducting herſelf in a modeſt, affable, and obliging manner, was kindly treated by all on board: ſhe was alſo of a good natural underſtanding, evidently ſuſceptible of improvement, and always ready to communiate; and was of great ſervice to Mr. Crook and others who were learning the language; for by her means many of the ſhibboleths of the Swedes' pronunciation were corrected, and better explanations given of the words. The captain gave her a warm week-day dreſs, and a ſhewy morning gown and petticoat for the Sundays; and as ſhe always kept herſelf clean, when dreſſed ſhe made a very decent

appearance; taking more pains to cover her breaſts, and even to keep her feet from being ſeen, than moſt of the ladies of England have of late done. Tom was under the greateſt apprehenſions, and was fully perſuaded that he ſhould die before he again reached Otaheite: in one of the gales he aſked the captain if the ſhip would not die: indeed, during moſt of the paſſage he was very low-ſpirited, and ſuffered more than the others from the cold. We could teach him nothing, and could hardly perſuade him to take any exerciſe; while Hārraway became a very uſeful boy in the ſhip, could underſtand almoſt any thing that was ſaid, and would run to do what he was deſired with great readineſs. Crook taught him the alphabet; alſo to read ſeveral ſhort words in the Otaheitean language, of which he printed a few for the purpoſe. Thus much I have thought fit to mention concerning them, becauſe I think both Hārraway and Tānno Manoo are proofs that the Otaheiteans taken young, and kept from being held up as ſhews by us like Omāi, and from the infatuating diverſions of their own iſland, are capable of receiving inſtruction. However, theſe two were rather too old; they had heard and believed the ſtories their countrymen are uſed to relate; and perhaps all reaſoning whatever would be impoſſible to remove the prejudices inculcated by thoſe ſtories, till the Spirit of God gives conviction to the conſcience.

On the 19th of May the obſerved diſtance of the ſun and moon gave the longitude 223° 5′ E.; the chronometer, at the ſame time, 222° 49′ E. On the 23d we diſcovered land; at eight A. M. the extremities of a low iſland bore from W. 25° S. to W. 32° S. diſtant about five leagues; and a high hummock, at a great diſtance, bore W. 3° S.; and another higher W. 2° N. This being a new diſcovery, we tacked a little before noon, on purpoſe to take a nearer view. Latitude at noon 23° 8′ S. long. 225° 40′ E. There being ſcarcely any wind, we made our approach but ſlowly, ſo that night came on before we got near; therefore we ſhortened ſail, and lay by till the morning.

24th. At daylight we ſtood towards the land, and as we drew near found it very low and in form of a creſcent, with a lagoon in the middle, into which the ſea broke in ſeveral parts of the ſouth-weſt ſide, though no opening appeared that would admit a boat. We perceived that it was inhabited; therefore, when within a mile of the north-eaſt ſide, we hove the ſhip to, and putting two ſeamen in the jolly-boat, Mr. Wm. Wilſon and Mr. Falconer, with Peter and Otaheitean Tom, who dreſſed himſelf for the occaſion in a piece of his own new cloth, rowed towards the ſhore, intending to land if the natives were friendly; and as a means of ingratiating ourſelves into their favour, took beads, looking-glaſſes, and iron tools; alſo ſome Engliſh coin, to leave as a teſtimony of our viſit. But on our approach they collected themſelves in a body to oppoſe our landing. As they walked along the ſhore, the women followed with ſpears, the only weapons we ſaw; theſe they ſhook in a threatening manner, and made ſigns for us to be gone. Tom ſtood up, ſhewed them his ſkin, his cloth, and tattou marks; and ſpoke to them in his language, which they ſeemed not to underſtand. Intent on their ſafety only, and the defence of the barren ſpot they inhabited, they acted as if we were known enemies, viewing us with little curioſity or aſtoniſhment. Finding that all our manœuvres to conciliate them had no effect, and that even to approach ſufficiently near to give them any thing would expoſe us to a ſtone or a ſpear, and perhaps oblige us to fire upon them, we returned to the ſhip, and hoiſting the boat up, ſteered for the higher iſland, which bears from this W. N. W. about nine or ten leagues.

This was named Creſcent iſland, on account of its form; it is ſix or ſeven miles in circumference, and lies in lat. 23° 22′ S. long. 225° 30′ E.

There were many of the wharra trees upon it, and ſome others of a uſeleſs kind. The ſhore is grey coral ſand and ſtones thrown up by the violence of the ſea, forming a wall at the ſouth-eaſt point about twenty or thirty feet above the ſurface: on this point there were three

piles of coral ſtones; two were built round and ſmall, and one ſquare, the ſides of which might be about twelve feet and ſix in height, with a hole at one ſide, ſeemingly to creep in at.

The natives whom we ſaw, were twenty-five in number, including three or four women carrying children at their backs; and theſe probably were all that are on the iſland. They are of a light copper colour and of middling ſtature; there is a ſimilarity in the accent of their language to the other iſlanders with whom we are acquainted, but the daſhing of the ſea againſt the ſhore prevented Tom from hearing ſo diſtinctly as to underſtand them.

Some were quite naked, except a piece of cloth round their middle; others had a large piece of cloth thrown over their ſhoulders, and reaching half way down the leg: one, who perhaps was the chief, wore a piece of very white cloth round his head in form of a turban. We could not perceive they wore any ornaments.

Upon what they ſubſiſted it was difficult to imagine, for they neither have bread-fruit, cocoa-nuts, or any fruit-trees whatever; nor could we, with the whole iſland in view, ſee one canoe wherewith to fiſh; ſo that they muſt either be tranſient viſitors from the high iſland, or if permanent ſettlers, and in any degree ſenſible of their ſituation, muſt be miſerably wretched indeed.

It was noon when we left Creſcent iſland, and ſoon after we had a freſh breeze northerly, attended with ſqualls and rain, which laſted about an hour, then cleared up, and gradually declined to little wind; ſo that for a while we made but little way. At three P. M. a gale ſprung up at E.S.E. and it again became hazy with rain. We directed our courſe W.N.W. towards an iſland with two high hills that lie contiguous to each other, and are ſo lofty as to be diſcovered when diſtant fourteen or fifteen leagues. Theſe, for diſtinction's ſake, were named Duff's mountains.

When within three leagues, we ſaw a reef ahead, and the ſea breaking very high upon it: this obliged us to alter our courſe to N.N.W. which we expected would lead us clear of every danger

which lay on the eaſt ſide of the iſland; but in this we were miſtaken; for after running thus about an hour we had a better view, and it appeared that Duff's mountains were part of an iſland about three leagues in length, with ſeveral of conſiderable height and extent to the ſouth and ſouth-eaſt of it; the whole forming a group five or ſix leagues long, lying in a direction nearly N.E. by N. and S.W. by S.; and a reef which lies off about three miles from the main iſland, and probably encircles the whole as a defenſive barrier, extended as far each way as we could ſee with the eye. Upon this reef were ſeveral dry ſpots, upon which cluſters of trees grew, and appeared like ſo many ſmall low iſlands without the higher ones. It was now the duſk of the evening, and we had one of thoſe half-drowned ſpots ahead, bearing N.W. by N. and others in ſight beyond it; and uncertain what dangers more might lie in our way, it was reſolved to ſpend the night within the ſpace we already knew; and accordingly we hauled our wind to the N.E. under an eaſy ſail. The natives on the north end of the iſland had obſerved our approach, and they, to alarm their countrymen, as ſoon as it was dark made a large fire, which at times preſented a very curious phenomenon, appearing like ſix or ſeven detached lights, then preſently joining ſhewed as if the ſide of a mountain was wholly in a blaze. This light, which they kept burning till near daybreak, proved a real benefit to us as a guide; for the night was very dark, with variable winds and ſqualls, and heavy rain.

At ſix in the morning the north part of the iſlands bore N.W. diſtant two or three leagues; when, with a freſh gale from the N.E. we ſteered W.N.W. cloſe to the reefs; and from this ſtation obſerved it to trend ſouth about five miles, then to the S.W. farther than we could ſee: thence we hauled towards the northernmoſt part of the reef, where was a ſmall iſlet, upon which were aſſembled about fifty natives armed with ſpears; and as we paſſed the place where they ſtood, within a quarter of a mile, we obſerved boys taking ſtones off the beach, and making geſtures as if they would throw

them at us: the men alſo ſhewing marks of a hoſtile diſpoſition, walked along the ſhore to keep abreaſt of the ſhip, but as we left them faſt they retired behind the trees. Theſe trees ſeemed to be of the ſame worthleſs kind as thoſe at Creſcent iſland; the natives alſo, in colour, ſtature, and dreſs, exactly the ſame as thoſe we ſaw there. We obſerved no canoes, though it is moſt probable they have ſome, as theſe people muſt have come from the high iſland either in a canoe or by wading, which latter ſeems impracticable. The main iſland, and thoſe ſcattered about it, are, as before noticed, all high, and the reef keeping the ſea quite ſtill about them, they preſent a view romantic, wild, and barren: the valleys, however, appear covered with trees, but of what kind we could not perceive, though ſome ſaid they could diſtinguiſh cocoa-nut trees; and it is certainly likely they ſhould have the fruits and roots common to the other iſlands, and muſt have abundance of fiſh.

The tops of the hills, to about half way down, are chiefly covered with ſun-burnt graſs; and in ſome places there are ſpots of reddiſh ſoil, as on the middle grounds of Otaheite.

The group was named Gambier's iſlands, in compliment to the worthy admiral of that name, who, in his department, countenanced our equipment. Duff's mountains, which lie in the centre, are in lat. 23° 12′ S. and in long. 225° E.

We had now got ſufficient eaſting, and were in the way of the trade-winds, therefore kept on our courſe to the northward; all on board in good health, and in no real want of any thing. But as the paſſage from the Friendly Iſles had already been longer than we expected, the captain thought it neceſſary to puſh on for the Marqueſas; and on this account, though we had reaſon to ſuppoſe ourſelves in a dangerous part of the ocean, we run by night as well as day; only put the ſhip under a proper ſail for altering our courſe on any ſudden emergency.

26th. At half paſt five in the morning, juſt as the day broke, we thought we ſaw low land ahead, and ſeeming to be very cloſe,

wore ſhip and ſtood from it about a quarter of an hour, then tacked towards it again, when the day preſented to our view the imminent danger we had eſcaped. For that part which we were running for, and many others, were even with the water's edge, the ſea waſhing over them into the lagoon; and it is very probable, that, had the weather been hazy, or the day not ſo near, we might have ſtruck before we either ſaw the rocks or heard the ſea beat upon them, as it made but little noiſe. The iſland is in length about ſeventeen miles from eaſt to weſt, and in breadth about eight or nine miles: and upon the reef which encloſes the lagoon, there are ſeveral clumps of trees, but no cocoa-nut or other fruit-trees that we could ſee, nor any ſign of inhabitants. This iſland, lying in lat. 21° 36′ S. by obſervation, and in long. 224° 36′ E. by chronometer, is probably the ſame called Lord Hood's iſland by Captain Edwards, who diſcovered it in the Pandora, 17th March 1791. We continued our courſe, and in two or three hours were out of ſight of it. In the duſk of the evening of the following day we thought that we ſaw high land on our lee beam; but judging that to run down to put the matter out of diſpute would be taking us too much to leeward, we left it for ſome future navigator to determine. However, if it really be an iſland, it muſt lie nearly in latitude 20° 30′ S. and about the longitude of 223° 18′ E.

28th. At noon we obſerved in latitude 18° 34′ S. and about three in the afternoon diſcovered another low iſland bearing N. E. As it is not laid down in any of the charts, and the wind at N.W. being againſt us, we kept our ſtretch towards it, and as we drew near found it a lagoon iſland, with patches of trees on different parts around it. On the north-weſt end cocoa-nuts were growing, and near them a clump of lofty dark-coloured trees. Two clumps alſo of the ſame kind ſtood at a little diſtance from each other on the ſouth-eaſt part: theſe laſt we named Turk's Cap and Friar's Hood.

At half paſt ſeven o'clock we tacked within a mile of the north end, then took the topgallant-ſails in, hauled the courſes up, and

during the night made ſhort tacks under the topſails. In the morning, the 29th, we found ourſelves farther off than we expected, owing to the leewardly current; and the wind changing to N. N. E. with our larboard tacks aboard we ſtood in, and at eight o'clock had the ſouth point of the iſland bearing E. ½ N. diſtant three miles. Shortly after it fell little wind, and we lowered the jolly-boat down, rowed cloſe to the ſhore, and tried to effect a landing, but found it impracticable, on account of the high ſurf which beat upon the coral rocks. Suppoſing we might find a better place, we rowed along ſhore two or three miles, till we came to the ſouth-eaſt ſide, but had the mortification to find it every where the ſame, therefore we returned to the ſhip. Obſerved at noon in lat. 18° 24′ S.; the extremes of the iſland from N. 14° W. to N. 56° W. We had ſeen no ſigns of inhabitants, and having loſt hopes of finding a landing-place, the captain had determined to leave this iſland and proceed on our voyage as faſt as the unfavourable winds we then had would permit.

In the courſe of the night we had paſſed to windward of the iſland, and at ſix in the morning had the north-weſt end bearing S.W. by S. and the ſea being then ſmooth encouraged a hope of procuring a few cocoa-nuts for our people, and herbage for the goats. Therefore we again ſhaped our courſe towards it; but, before we came near it by four miles, it fell almoſt calm; ſo that, as the ſhip went but ſlowly down, we hoiſted the pinnace out, and I, with the third officer and a boat's crew, with Peter and Tom, ſet off in her. When we had got about a mile round the point, all in the boat (except one man and myſelf, who were but indifferent ſwimmers) got into the water and effected a landing, though the ſurf was very high. From the edge of the reef they had to walk about a furlong, up to the knees in water, over a hard coral flat, before they came to the trees: and while they were gone, I ſhot three or four man of war birds, and tried to catch ſome of the beautiful fiſh which ſwam without the ſurf; but they were too ſhy of the bait. Sharks of various ſizes were very numerous.

At noon they obſerved at the ſhip in 18° 14′ S. the north-weſt end bearing S. S. W. ½ W. a mile and a half; and an hour after, in rounding the point not more than a cable's length off ſhore, ſounded with ninety fathoms of line, but found no bottom.

We had already hauled off a few cocoa-nuts; but this method was ſo tedious, that all we could procure by it would not repay the trouble. But juſt about this time it was low water, and the ſurf fell remarkably, ſo that by putting the boat's ſtern to the rocks I ſtepped out, without ſo much as wetting my feet. This both encouraged thoſe on ſhore to go on, and being obſerved from the ſhip, induced them to ſend the jolly-boat with more hands to aſſiſt us. And now we were in hopes of getting a plentiful ſupply without difficulty or danger; ignorant that it was poſſible only at low water thus to paſs and repaſs. This we were to learn afterwards by unpleaſant experience.

The land at this end of the iſland is about three furlongs in breadth; upon it the only cocoa-nut trees grow, and upon that ſide next the lagoon, conſequently the fartheſt off from us. The way to them, by paſſing through the other trees, is alſo very rough and bad; but by ſearching, we found a pleaſant road along the ſide of a creek, leading from the ſea into the lagoon, and ſufficient in depth to admit the jolly-boat, when the tide was up. Therefore this was propoſed as our plan: to get as many nuts as poſſible before four in the afternoon, and then bring the boat in for them.

Accordingly, by that time we had got about three hundred; but, contrary to our expectations, as the tide roſe the ſurf increaſed to ſo great a degree as to render it almoſt impoſſible either to get them or ourſelves ſafely through it. However, to put it to the trial, the jolly-boat was brought abreaſt of the creek, and by watching an opportunity was rowed through the ſurf, but not without ſtriking on the rocks, by which we knew there was no chance for the pinnace to get in. As there were thirteen of us on ſhore, the ſmall boat was inſufficient to carry off the whole. To make it ſtill worſe, we ſaw the wind was increaſing, and the ſky become overcaſt with dark clouds. Therefore, being

thus critically ſituated, it was adopted as the moſt prudent plan, for thoſe who could ſwim but little to make the firſt attempt in the jolly-boat, and for the others to ſtay on ſhore all night, and ſo ſwim off to the boats in the morning. Accordingly, four of our number were pitched upon to make the effort, and they probably would have ſucceeded, had not two others, who thought themſelves as bad ſwimmers as any, jumped in, and thereby making the boat too deep, ſhe grounded on the rocks, where the ſea broke, and filling her, it was with difficulty they got back into ſmooth water. This failure damped all our ſpirits, as we were very anxious to have ſome more hands on board to work the ſhip, leſt ſhe ſhould be blown to leeward, and not be able to get up to us again. Thus urged by neceſſity, the third officer, with two men, made a ſecond attempt, and ſucceeded, but not without being again half filled with water. When clear of the ſurf, they rowed to the pinnace, and both returned to the ſhip, to inform the captain of the diſagreeable news of myſelf and nine more, including the two Otaheiteans, being left on the iſland.

Our ſituation on ſhore was extremely uncomfortable and alarming; however, to make the beſt of it, after ſeeing the boats ſafe off, we walked up to the large clump of trees, and being thinly clothed and quite wet, we endeavoured to make a fire; but after Otaheitean Tom had tried two hours in vain for a light by friction, we were reduced to the neceſſity of paſſing the night without a fire. About ten o'clock it began to rain very hard, and continued till three in the morning, when there was a ſhort interval of fair weather, and then conſtant rain till near noon the next day. To all this we were expoſed, for the trees afforded us ſhelter only till the branches were completely wet, and this was very ſoon; ſo that I was apprehenſive of fevers at leaſt being the conſequence of this drenching; but, to leſſen its effects, requeſted the men to walk about, and keep in motion, which they did, and cheered each other by ſaying they ſometimes ſaw the ſhip's light.

31ſt. At daybreak the ſhip ſtood cloſe in, and the captain, who

was very anxious for our ſafety, ſent the pinnace to try and get us off; but with concern we beheld the ſurf higher than on the preceding night, which obliged us to remain and wait the opportunity low water might afford, falling out on this day about one o'clock in the afternoon. They accordingly put back to the ſhip, and preſently after came again to the edge of the ſurf, when one man leaped in and got ſafe to us with a bottle of brandy, which was of great ſervice in raiſing the drooping ſpirits of the people, who had ſpent ſo bad a night, and had ſtill a difficult taſk to perform. This done, the boat put off again, and about ten o'clock returned with a ſtage made of fir deals, with directions from the captain to bring the boat to a grapnel as cloſe to the ſurf as they could with ſafety, and then, after making a rope faſt to the ſtage, to veer it aſhore within our reach, when we were to get upon it and be hauled through the ſurf, one or two at a time. Mr. Falconer was in the boat, and did as directed; but the back ſweep of the ſea prevented the ſtage from even entering the ſurf, ſo that we were ſtill in the ſame ſituation as before. Thus diſappointed, we walked along the ſhore, to try if any better place could be diſcovered, the boat following abreaſt of us; but we found it alike dangerous. At one place two of us tried to ſwim off to the ſtage, but were waſhed about, and nearly daſhed to pieces againſt the rocks, before the reſt could help us out.

Low water was faſt approaching, and nothing now remained but a chance of getting off at the place where I ſtepped on ſhore at the firſt. We accordingly returned thither, but were greatly diſheartened to find it as bad as every other place: we reſolved, however, to watch till the time of low water was over; certain that if no opportunity offered then, we muſt content ourſelves where we were, and that perhaps for months, as the ſhip was now driving faſt to leeward. Low water at laſt came, but the ſea was ſtill ſo rough that Otaheitean Tom, Mr. Crook, and ſome more, walked up in deſpair towards the clump of trees, to try if poſſible to procure ſome dry wood, with which to get a light and a fire, which they ſtood much in need of;

being wet and cold, the wind blowing through their thin clothing. But, to our great joy, they were ſcarcely gone, when the ſea at intervals became ſmooth; one man got off to the ſtage, and was hauled to the boat. We inſtantly called them to us, and by embracing every opportunity, ſwimming to the ſtage one by one, we at length got all ſafe off. On trying to haul the grapnel up, we found it had fallen into the hollows of the coral rocks, which obliged us to cut the rope and leave it behind. Theſe hollows add greatly to the danger of ſwimming off to the boats, for if the ſea forces up or retires ſuddenly, there is a riſk of falling into them and being hid under great flakes of the rock. The dread of this, and of drowning in the ſurf, baniſhed from our thoughts the ſharks which ſwam thick about the place. We now rowed towards the ſhip, which had drifted about four miles to leeward. The captain was overjoyed to ſee us, as were all the crew. The boat was hoiſted in, and we made ſail, fully determined never again to venture a landing upon one of thoſe low half-drowned iſlands, except obliged thereto by want or other abſolute neceſſity.

This received the name of Serle's iſland, in compliment to a gentleman of that name now in the Tranſport office, and author of Horæ Solitariæ and other valuable works. The latitude of its centre is 18° 18′ S. long. 223° E.; it is in length from S.E. to N.W. ſeven or eight miles, and in breadth four or five; it has a lagoon in the middle, where we obſerved ſeveral ſmall rocks above water. The reef without and the lagoon within abound with fiſh, ſeveral of which were of the moſt richly varied and beautiful colours that can be conceived. As Mr. Robſon walked by the ſide of the lagoon in the night, he obſerved thouſands of young ſharks ſwimming cloſe to the ſhore. Mullet are very plentiful, and when low water left part of the reef dry, ſeveral ſpotted eels iſſued from holes, and on our approach reared upon their tails, attempting to defend themſelves with open mouth. The birds were the ſame as at the other low iſlands; and beſides there was here a bird about the ſize and colour of a lark,

which we had not ſeen before; and during the night we heard one whiſtle like and equal to a blackbird: indeed, by their various notes, there was reaſon to ſuppoſe this place gave ſhelter to many different ſpecies, with this peculiar feature, that they ſung almoſt all the night long, though it rained and was very dark. We ſaw ſome rats, plenty of the red (ſhell) crab, and a kind of land lobſter, which even the Otaheiteans were ſtrangers to.

The trees are various as at Palmerſton's iſland; but the cocoa-nuts are ſcarce here, and only found on the north-weſt end: thoſe which form the clumps are peculiar; they grow about ſixty feet high, with large trunks from four feet to four or five yards in circumference, dividing about half way up into large branches, with a broad dark green leaf. As the ſoil is very thin, many of theſe trees had fallen, their branches had taken root, and were again grown up to five or ſix trees as large as the old one. The wood appeared to be of no uſe but to burn. Under ſhelter of this grove there was regularly built a morai of ſtones, with one ſtone at a little diſtance placed upright: we alſo found the remains of two or three huts, and a plain ſpace, with only one circular cut near the end. At one place cloſe by theſe were ſtrewed on the ground vaſt quantities of clam ſhells. All which proved the iſland to have been once inhabited; but whether the perſons had emigrated elſewhere, or become extinct, there was no remaining evidence whereon to form a conjecture, as the latter is as probable as the former; for it is likely they would be no more than the crew of one canoe, who, by the number of clam ſhells, muſt have ſubſiſted here a conſiderable time, perhaps till their canoe was rendered fit to tranſport them to another iſland. It is likely alſo that the cocoa-nut trees, as they grew ſo partially and ſo near the morai, were of their planting; and by the few of theſe which had fallen in the uſual manner, we ſuppoſe it could not be more than fifty years ſince they were firſt planted.

One circumſtance here is very ſtriking, which is, that however ſmall in number the wretched refugees might have been, a morai,

or place of worſhip, was thought by them indiſpenſably neceſſary; it proves, that, however their ideas of ſupernatural beings are bewildered, they ſtill univerſally hold the ſame tradition among them: and notwithſtanding the inhabitants of different iſlands give their peculiar names to their guardian deity, the manner of worſhip being every where the ſame, proves the tradition originally to be from one ſource.

Concerning the formation of theſe low iſlands the opinions of men are various; but whether ſuch a maſs of matter grows like a ſhrub, or be the work of millions of animalcules, is what I muſt leave to the learned. It appears, however, that in their perfect ſtate they come no nearer to the ſurface than where the ſea breaks upon them. The part of this iſland that we were upon I ſuppoſe to have riſen about two or three furlongs in breadth, and by the force of the ſea againſt the outer edge the parts projecting were broken off; theſe, as the ſea drove them towards the lagoon, would ſtrike other parts and force them off, and a heavy ſtorm coming on would, with irreſiſtible violence, drive them up in a ridge at ſome diſtance from the ſea-ſide, and near to the edge of the lagoon. This is evidently the caſe here. The firſt ridge lies within one hundred yards of the lagoon, and about three furlongs from the edge of the reef next the ſea. The ſecond ridge runs within ten yards of the firſt, and the furrow between is about ten or twelve feet deep. The other ridges, of which there are many, are nearly about the ſame diſtance, and the furrows the ſame, differing only in proportion as we may ſuppoſe the ſtorms to have done which threw them up: theſe being compoſed entirely of large coral ſtones, prove this to have been the cauſe; and the ridges lying lengthwiſe in a direction about north and ſouth, demonſtrate that no other than gales from the weſtward could have produced this effect on this ſide of the iſland: and it is known, that winds from that quarter, though not exceſſively ſtrong, raiſe a more hollow and heavy ſwell than any other. At preſent, about a furlong from the outer edge of the reef, the ſtones, after running over a flat of

that breadth, form a ſteep wall not leſs than eight or ten yards above the ſurface of the ſea; but even over this height the ſtones are driven, and ſhooting a conſiderable way in, cover ſome of the former ridges, and form a gradual ſlope. Indeed it is almoſt incredible what large lumps of ſolid coral lie thrown half way up the ſteep wall above mentioned. I remarked no other part of the iſland where ſuch effects of ſtorms were to be ſeen; in ſome places more towards the S.E. and where the land was not more than a furlong in width, it was low and covered with fine white coral ſand, mixed with rotten vegetables and leaves of trees that grow upon it: this in general is the kind of ſoil; even upon the large ſtones this rotten matter and the coral ſand are blown, and there the trees are more flouriſhing and abundant than in other places.

From this time nothing material occurred until we made the Marqueſas. One of the Serle's iſland party had a fever for three or four days, but ſoon got the better of it, and was the only one that ſuffered from that expedition. As we were truſting wholly to our time-keeper, we found ourſelves, after ſo long a paſſage, contrary to our expectation, conſiderably to the weſtward, when we ſaw Santa Chriſtina on the 4th of June, a little before ſunriſe in the morning, bearing E.N.E. diſtant nine leagues. Being thus to leeward of our port, we kept plying till the afternoon of the following day, and took ſeveral compaſs bearings, to aſcertain the extent and relative ſituation of the iſlands.

CHAPTER XI.

Occurrences at the Marqueſas.

5th. WHEN we had got within four miles of Reſolution bay, we ſaw two men paddling towards us in a ſmall, wretched canoe, which they kept above water by conſtant bailing. Not knowing their intention to come on board, nor conceiving them of any uſe if there, we kept all ſail ſet, and paſſed cloſe by them with great velocity: this they obſerved, and being more anxious to come aboard than we imagined, one of them leaped into the water, caught a rope we hove to him, and expertly hauled himſelf hand over hand to the quarter-gallery, where we took him in quite naked. At firſt he looked round the cabin with ſurpriſe, but ſoon recovered himſelf and ran upon deck. He was tattowed from head to foot, inſomuch as nearly to hide his natural colour; he talked very faſt, and was tolerably underſtood both by Crook and the Otaheiteans: the earneſtneſs which he expreſſed was to induce us to tack and pick up his comrade, who he gave us to underſtand was his father; and that if we did not take him in, it would be impoſſible for him to reach the iſland in ſo wretched a canoe, as the wind blew ſtrong. However, to eaſe him of his fears, we took the father on board and the canoe in tow, but ſhe ſoon went to pieces and drifted away, which ſeemed to give them little concern. The wind, as we drew near the land, became variable and ſqually, and as we were ſtretching towards St. Dominica, to avail ourſelves of a favourable flaw, the captain gave orders to tack towards the bay. This both the natives oppoſed, and made ſigns, that by keeping on the ſame tack until we run far-

ther, we ſhould then fetch the bay when we tacked. Their advice was taken, and anſwering accordingly, was a proof of no ſmall degree of nautical ſkill in them.

We found it very difficult to work up the bay, by reaſon of the heavy guſts of wind from the mountains; however, by ſeven o'clock we were cloſe up, and let go our ſmall bower anchor in fifteen fathoms water; veered out eighty fathom of cable as faſt as we could, but before it held we had dragged it into thirty-five fathoms. Though it was now dark two females ſwam off, in hopes, no doubt, of a favourable reception; but finding they could not be admitted, they kept ſwimming about the ſhip for near half an hour, calling out, in a pitiful tone, Wahēine! wahēine! that is, Woman! or, We are women! They then returned to the ſhore in the ſame manner as they came: our two pilots alſo followed them, but not till they had uſed all their arguments for the captain to allow them to ſleep in the ſhip; and, but for the ſake of precedent, their requeſt would have been granted, as a reward for the implicit confidence they placed in us.

6th. This morning we began unbending moſt of our ſails, and ſtripping the foremaſt, that the rigging might have a thorough overhaul; one of the ſhrouds we knew to be broken in the way of the maſt-head, and now found another gone on the ſame ſide; ſo that had we not providentially been on the larboard tack when we experienced the ſevereſt gales, we muſt certainly have loſt the foremaſt, which we could not replace in any of theſe parts.

Our firſt viſitors from the ſhore came early; they were ſeven beautiful young women, ſwimming quite naked, except a few green leaves tied round their middle: they kept playing round the ſhip for three hours, calling Wahēine! until ſeveral of the native men had got on board; one of whom being the chief of the iſland, requeſted that his ſiſter might be taken on board, which was complied with: ſhe was of a fair complexion, inclining to a healthy yellow, with a tint of red in her cheek, was rather ſtout, but poſſeſſing ſuch ſymmetry of features, as did all her companions, that as models for the

ſtatuary and painter their equals can ſeldom be found. Our Otaheitean girl, who was tolerably fair, and had a comely perſon, was notwithſtanding greatly eclipſed by theſe women, and, I believe, felt her inferiority in no ſmall degree; however, ſhe was ſuperior in the amiableneſs of her manners, and poſſeſſed more of the ſoftneſs and tender feeling of the ſex: ſhe was aſhamed to ſee a woman upon the deck quite naked, and ſupplied her with a complete dreſs of new Otaheitean cloth, which ſet her off to great advantage, and encouraged thoſe in the water, whoſe numbers were now greatly increaſed, to importune for admiſſion; and out of pity to them, as we ſaw they would not return, we took them on board: but they were in a meaſure diſappointed, for they could not all ſucceed ſo well as the firſt in getting clothed; nor did our miſchievous goats even ſuffer them to keep their green leaves, but as they turned to avoid them they were attacked on each ſide alternately, and completely ſtripped naked.

The chief above noticed is named Tēnae, eldeſt ſon of Hōnoo, the reigning prince in Captain Cook's time; he came in a tolerably good canoe, and introduced himſelf by preſenting the captain with a ſmooth ſtaff about eight feet long, to the head of which a few locks of human hair were neatly plaited; and beſides this, he gave a few head and breaſt ornaments. Obſerving a muſket on the quarter-deck, he took it with care to the captain, and begged him "to put "it to ſleep." He received an axe, a looking-glaſs, and neck-chain to hang it to, alſo a pair of ſciſſars; the latter, an article much prized at the Friendly and Society iſles, he was either indifferent about, or totally ignorant of their uſe. Two of his brothers, who were preſent, expreſſed not the leaſt deſire for any thing; they all ſeemed to have a thoughtful caſt in their countenance, ſuch as men acquire who are ſtruggling for ſubſiſtence and can hardly get it, though they would frequently break out into mad fits of laughter, and talk as faſt as their tongues could go, and this the women did as well as the men. It appeared that this was a very ſcarce time with them, for

they kept complaining they were hungry and begging for victuals all the while they were on board; to ſome we gave a little, but they were too numerous for us to ſupply all: as for the women, they are in that ſtate of ſubjection, that, if they got any thing and could not conceal it, the men took it from them. Towards evening thoſe who had no canoes, and who were by far the greateſt number, leaped all together into the water and ſwam on ſhore.

Our intention of ſettling two men among them being made known to the chief, he ſeemed highly delighted with the propoſal, and ſaid that he would give them a houſe and a ſhare in all that himſelf had. After this he went on ſhore; I followed with Mr. Harris, Mr. Crook, Peter, and Otaheitean Tom. Tēnae received us upon the beach, and conducting us a little way deſired we would ſtop, as we thought, to gratify the natives, for they formed a ring around us, thoſe neareſt the centre ſitting, to let thoſe behind look over their heads: Tēnae's ſiſter not following the example of the reſt, he reproved her, which brought tears from her eyes. This ſhew continued about a quarter of an hour. Afterwards we proceeded up the valley, accompanied by the chief, his brother, and many of the young natives. The road was very indifferent, by reaſon of tree roots that croſs it, and large ſtones which lie in the way; and being all up hill, we were pretty well tired by the time we reached the chief's houſe, though we reſted thrice, at which times they brought excellent water in cocoa-nut ſhells from a rivulet that runs down the valley. The bread-fruit and cocoa-nut trees, with a variety of other ſorts, afforded a comfortable ſhade from the heat of the ſun. Tēnae conducted us to one of his beſt houſes, intimating that it was for the uſe of the brethren, and that they might occupy it as ſoon as they pleaſed. To convey an idea of what this and all their beſt-built houſes are like, it is only neceſſary to imagine one of our own of one ſtory high with a high peaked roof; cut it lengthwiſe exactly down the middle, you would then have two of their houſes, only built of different materials. That we now occupied was twenty-five feet long and ſix wide, ten

ſeet high in the back part, and but four in front; at the corners four ſtout ſtakes are driven into the earth, on which are laid horizontal pieces, and from theſe laſt to the ground are bamboos neatly ranged in perpendicular order, about half an inch diſtant from each other; and without them long blinds made with leaves are hung, which make the inſide very cloſe and warm: the door is about the middle on the low ſide. They do not uſe the leaves of the wharra tree here for roofing, as at Otaheite, but common broad leaves, which they lay ſo thick as to keep the water out; but the greater part of their houſes are miſerable hovels.

The inſide furniture conſiſted of a large floor mat from end to end, ſeveral large calabaſhes, ſome fiſhing-tackle, and a few ſpears; at one end the chief kept his ornaments, which he ſhewed to us; amongſt other things, he took out of two bamboo caſes, two bunches of feathers of the tail of the tropic-bird, not leſs than a hundred in each bunch, forming a beautiful and elegant ornament: upon theſe he ſeemed to place a great value.

They made no offer of any thing to eat, except a few cocoa-nuts; nor did I ſee that they had any other thing in uſe but theſe and the ſour mahie. Hogs and fowls were walking about, but in no great plenty; indeed this appeared to be their ſcarce ſeaſon; for when we firſt landed one fellow ran to me and ſtuffed a piece of mahie into my mouth, thinking, no doubt, that at this ſeaſon of ſcarcity he was doing me a great kindneſs. However, in other reſpects, Tēnae treated us very well, and the people were evidently glad to ſee us among them.

On our return to the ſhip, the captain met the two brethren in the cabin, to know their ſentiments of this place, and whether they were ſtill in the ſame mind to ſettle upon it. Mr. Crook obſerved, that he was encouraged by the reception they had met with; thought the chief had behaved exceedingly well, and approved of the houſe aſſigned them, the place, and the people; and concluded by ſaying, that though there was not the ſame plenty here as at the other iſlands,

he had no objections to ſtay, as he never before nor ſince his engagement had comforts in view; therefore the preſent ſtate of the iſland was not ſo great a diſappointment to him. However, appearances gave him reaſon to think that they had their plentiful ſeaſons here as well as at the other iſlands. Mr. Harris delivered his ſentiments with heſitation, as if fear had taken poſſeſſion of his mind: his opinions were quite contrary to Crook's; he diſapproved of every thing, and judged the ſcene before him a ſolemn one; and, in ſhort, ſeemed entirely to have loſt his firmneſs and ardour. However, as the kind reception by the chief and his people had obviated every direct objection to them, it was agreed to go on ſhore the next day, take their beds with them, and make a trial; after which, if they thought it unſafe to ſtay, and aſſigned their reaſons, they might then return on board, as no compulſion was intended.

7th. It is remarked, that honeſty is no virtue of a South-Sea iſlander, eſpecially when our articles lie expoſed to tempt him. The natives here had not hitherto appeared ſolicitous to barter with us; but ſome of them laſt night had found means to lift the glaſs cover off one of our beſt compaſſes, ſtole away the card and needle, and fitted the cover on as before. We ſpoke to the chief and ſeveral others about it, but found all our endeavours to recover it by mild means ineffectual; and, rather than uſe any other, the affair was dropped. However, they ſeemed to be conſcious of having done ſomething amiſs by their not coming to the ſhip till long after breakfaſt, when our decks were again crowded with both ſexes in the ſame naked ſtate as on the preceding day.

In the afternoon Mr. Crook landed with his bed and a few clothes; I accompanied him, to ſee how he was received. Mr. Harris declined going, wiſhing to ſtay on board and pack up their things in ſmall parcels, for the convenience of carrying them up the valley. The chief's brother departed from the ſhip with us, and Tēnae himſelf received us at the beach, and treated us with reſpect and kindneſs, as on the day before. We proceeded up the valley, followed by a

vaſt concourſe of people, ſome of whom carried the baggage, and depoſited it in the houſe aſſigned for the brethren; but a ſhort time after it was removed, and ourſelves conducted to another houſe of larger dimenſions, about a hundred yards diſtant from the firſt. This houſe ſtood on a ſquare platform raiſed with ſtones, having a wall about ſix feet high on the loweſt ſide (for they are all built on a declivity); in the inſide was a kind of eſcutcheon in memory of Hōnoo, the chief's father; it was very curiouſly wrought with ſmall reeds, laid upright, oblique, and horizontal, and about eight feet in height, forming a ſide of a pyramid. There was a drum at each end, made like thoſe the Otaheiteans uſe, but much longer. Nearly adjoining, and upon the ſame platform, was another houſe, built on a ſmall eminence, leaving a ſpace in front, where were placed two rude figures of men carved in wood, nearly the ſize of life; behind theſe, againſt the ſide of the houſe, were three other eſcutcheons, wrought in the ſame manner as the one above mentioned; that in the middle, which was the higheſt, had the figure of a bird upon the top, and the reeds which compoſed the whole being ſtained of various colours, produced a beautiful and ſolemn effect. The houſe had no door or opening of any kind; but as my curioſity was a good deal excited, I opened a hole in the ſide of it, to ſee what it contained, and beheld a coffin fixed upon two ſtakes about a yard from the ground. Juſt at this time Tēnae came up, and ſeeing he was not angry, I again opened the hole and pointed to the coffin: he inſtantly cried Hōnoo! and repeated it ſeveral times, by which I knew it was his father, and thought him pleaſed to ſee me notice the honours he had paid to his memory. The coffin was cylindrical, and bound about with various coloured plaiting made of the fibres of the cocoa-nut. This ſepulchre, Crook's houſe, the trees, and every thing within the platform, was taboo or ſacred, and muſt not be approached by women.

I left Otaheitean Tom to bear Crook company the firſt night, and then returned on board. In walking down the valley, I obſerved

that it was well ſtocked with bread-fruit trees, but none of them were ripe; cocoa-nuts were not ſo plentiful: there were plantains, the ahee-nut, and ſome other fruits. Theſe are chiefly encloſed by ſquare fences of ſtones about ſix feet high, within which the owner's houſe ſtands; but ſome of the orchards are ſo over-run with weeds, that they mark more the diviſion of property than induſtry or labour.

When the boat came for me, they brought as many of the natives as ſhe could contain, they availing themſelves of that opportunity to ſave the trouble of ſwimming. The chief's brother was with me, and wiſhed much to go on board; but I refuſed to take him, as it was near dark: this hurt him ſo much, that he ſhed tears as he walked away.

8th. The weather ſtill pleaſant, but, as before, heavy guſts of wind and rain from the mountains.

The natives crowded on board to-day, inſomuch that with difficulty we carried on our work at the rigging: the females were more numerous, and all in the ſame naked ſtate as before, which induced our people to beſtow upon each a piece of Otaheitean cloth. It is proper to obſerve, that theſe women dreſs decently on ſhore; but when they have to ſwim, as their cloth will not ſtand the water, they leave it behind, and cover their nakedneſs with a few leaves only.

In the forenoon the captain received a letter from Crook, wherein he expreſſes his perfect ſatisfaction with his new lodgings. As night drew on, he ſays, he was left to his repoſe; and after commending himſelf to the care of the Almighty, he went to reſt, laying his clothes upon the ground near his hammock; but to his ſurpriſe, when he awoke in the morning, there were none of them to be ſeen, and he began to think he ſhould have a bad report to give after the firſt night's trial: but before he had time to launch out into unjuſt ſurmiſes, the chief came with every article carefully wrapt up in a bundle. Soon after the letter, Tēnae, Crook, and the chief's brother, came on board; they were ſhewn into the cabin, and every endeavour

made to treat them kindly. The captain made Tēnae a preſent of an ornamented crown, which delighted him greatly; he alſo gave him a piece of cloth, a hammer, and ſome gimlets; but what moſt took his fancy was a large conch-ſhell; for theſe they barter eagerly, pigs or any other thing; one of them gave our cook a broad axe for a conch: but it may with truth be ſaid, that they are in ſuch a ſtate of nature and ignorance, or rather ſtupidity, that notwithſtanding many iron tools, &c. have been left among them, they have never yet thought of employing their powers to learn their uſe: therefore they ſet but little value upon what we have, except they can ſteal it, which always enhances the worth of the article. Nails and tools they think nothing of; cats and goats they ſought after with ſome ſolicitude, and got ſome of the former; but of the latter we had only females on board. The conch-ſhells they uſe when they go a-viſiting from one valley to another, and as they gain the ſummit of the hills, they blow them with all their might, and take great delight and pride in liſtening to the long reverberating echoes.

Tēnae was now more familiar than at his firſt viſit, and ſurveyed the cabin with a degree of attention, but not with the penetration and diſcernment of the Friendly iſlanders. Happening to touch the wire of the cabin-bell, he was ſtruck with aſtoniſhment and ſavage wonder; he rang the bell again and again, and puzzled himſelf a quarter of an hour to find whence the ſound proceeded. Tēnae has a thoughtful caſt of countenance, and looks much like the chief and father of a village, and to ſee him thus employed raiſed our pity, to behold a man on whom nature, perhaps, had beſtowed talents capable of exploring her myſteries, thus confounded with a rattle; but, alas! in theſe regions, remote from all the paths of ſcience, the talents and virtues of inſulated genius lie hid in darkneſs, and, like the beauties of the rough marble, want the ſkill of the poliſher to bring them forth.

It was not a little affecting alſo to ſee our own ſeamen repairing the rigging, attended by a group of the moſt beautiful females, who were

employed to paſs the ball, or carry the tar-bucket, &c.; and this they did with the greateſt aſſiduity, often beſmearing themſelves with the tar in the execution of their office. No ſhip's company, without great reſtraints from God's grace, could ever have reſiſted ſuch temptations; and ſome would have probably offended, if they had not been overawed by the jealouſy of the officers and by the good conduct of their meſſmates.

In the afternoon Mr. Godſell landed a cheſt and ſeveral parcels for the miſſionaries, which were taken ſafe up to the houſe. Tom and the boy Hārraway ſtaid on ſhore this night, for the purpoſe of rendering Crook what ſervice they could; and in the evening our viſitors left us in good time, as uſual.

On the 9th the pinnace was ſent on ſhore again with more things. Crook ſtill reſolving to ſtay, attached himſelf to the place, took to eating the ſour mahie, and contented himſelf with the food the iſland afforded, which is not of a very delicate kind; for the mahie being made in ſmall quantities here, and cleanlineſs little obſerved in the operation, it is not ſo good as at Otaheite: but he ſays that they always ſerve him firſt of the beſt they have; and as he hopes to get pork once or twice a week, and freſh fiſh as oft as he pleaſes, he thinks he may live contented without caſting an eye to the luxuries of Otaheite. Tēnae had adopted him as his ſon, an act they ever after hold as ſacred, eſteeming him in the ſame light as his other children; this they explained to Crook, who, from the pains previouſly taken to learn the language, underſtood almoſt all they ſaid. The chief being informed that Mr. Harris intended to ſtay, deſired Crook to invite him on ſhore; but he could not be perſuaded, which was certainly doing wrong, as he ſhould have embraced every opportunity of learning the real ſtate of the iſland, and thence judge of the practicability of ſettling upon it, before the day came when he muſt either go on ſhore or leave Crook alone, without being able to aſſign ſuch clear reaſons as landing in time might enable him to do.

10th. About two o'clock in the morning the moon was totally eclipſed; but the roughneſs of the weather prevented our obſerving it with ſufficient accuracy to be of any uſe. The wind at this time came in very heavy guſts from the mountains, and juſt as the eclipſe ended our cable broke; the beſt bower was immediately let go, and brought the ſhip up in forty fathoms water at the entrance of the bay.

11th, Sunday. The natives crowded off as uſual; but on being told that the ſhip was taboo for that day, they all ſwam back to the ſhore.

12th. The chief and his brothers came on board with Otaheitean Tom, who informed us that the boy Hārraway had left them and gone to the other ſide of the iſland; and as he had ſaid nothing concerning his intention, they thought he meant to remain, for which Tom blamed him very much: but the captain, to try Tom's own regard for his country, which he had conſtantly praiſed to the ſkies ſince we came here, ordered him to put his things into the canoe and go on ſhore alſo, aſſigning as the reaſon, his being privy to Hārraway's elopement. The poor fellow declared his innocence, and with tears in his eyes collected his trifles and put them into the canoe, and before he went over the ſide ſhook hands with all the crew, then put off with a heart ready to break with ſobbing and crying: when he was gone a little way, the captain called him back again, but it was ſome time before he became reconciled and cheerful. On the other hand, ſeveral of the Marqueſans were continually plaguing the captain to take them to Otaheite.

13th. While we were at dinner one of the natives ſtole a pump-bolt, and was making off with his prize, when Mr. Godſell detected him, and with the help of the gunner prevented his eſcape. The reſt all jumped overboard, and made for the ſhore. The thief we laſhed up by way of puniſhment, and ſhewing him a loaded muſket, he fully expected to be ſhot. A man of ſome conſequence, who had come in the ſame canoe, brought the chief's ſecond brother, with two

pigs and a plantain-leaf, to intercede for the offender, who was his father; theſe we refuſed to accept. It was affecting to ſee the ſon kiſs and embrace his father, and take their laſt farewell: however, not to prolong the anguiſh, we took up and diſcharged the muſket, and then liberated the culprit. He could not at firſt believe that he was not ſhot; but when ſet free, and preſented to his ſon, both of them appeared ſo overwhelmed with joy, that they could hardly truſt their own eyes: dumb gratitude and conſternation had deprived them of the power of ſpeech. We added a ſolemn warning to them in future againſt ſuch practices, and ſent them aſhore with the pigs, which we refuſed to accept, that they might ſee we had no advantage in our view.

14th. This morning the wind blew with ſuch violence that we parted from our beſt bower; and as the ſhip was ſtill unrigged we were under the neceſſity of either letting go another anchor, or drifting to ſea; accordingly a ſpare anchor which we had in readineſs was let go in fifty fathoms water, and one hundred and forty fathom of cable veered out before the ſhip brought up. We were now about a mile and a half without the entrance of the bay, and the wind continuing to blow as hard as ever, we became apprehenſive that the ſhip might be drove off the iſland, therefore manned the pinnace, and ſet Mr. Harris on ſhore with all his things. The afternoon we employed in putting the rigging in ſome order, and bending the ſails, as the captain intended to work into the bay the next day if the weather permitted. The latter part of this day we had very heavy rain: but notwithſtanding the roughneſs of the weather, and the great diſtance we lay from the head of the bay, ſeveral of the natives ſwam off to the ſhip; but as we were ſo very buſy, they were not admitted on board, only to reſt in the boats alongſide, and then return: ſome took no reſt at all, but ſeeing by the others that the ſhip was tabooed, they ſwam back of their own accord; a great exertion, eſpecially to the females, as the diſtance both ways could not be leſs than five miles.

15th. Early this morning we hove up the anchor, and worked close in to the head of the bay, having as much wind as our double-reefed topsails would carry, which makes the working in dangerous, as the wind is so variable, that sometimes when the ship was close to the rocks she would hardly come about. We anchored at noon in our former station, or rather nearer the shore, but were drove without it again. All the afternoon we were at work sweeping for our small bower, and just as it grew dark we swept the buoy-rope, and made a nun-buoy fast till the next day. We also unbent the sails, that the job at the rigging might be completed.

On the 16th we hoisted the long-boat out and got the anchor on board, but postponed our search for the other till the rigging was put in proper order. On Sunday the 18th we again tabooed the ship: indeed this was the only successful mode we had of keeping the natives away. On Monday we hauled the seine at the head of the bay, and caught about six dozen small fish.

20th. Mr. Harris and Crook came on board, and held a meeting with the captain respecting their stay. Mr. Harris complained of the poverty of the place, said he could not eat the mahie, &c. Crook declared his determination to stay, even though Mr. Harris should leave him. The result was, that they both went on shore to make further trial before our departure. Several of the natives on board as usual.

On the 22d a native stole the cook's axe, and setting off with his canoe, was near the shore before it was known; when he saw the pinnace chasing him, he paddled to the rocks, hauled his canoe up, ran into the bushes, and so got clear off. They had now become so active in stealing, that the sailors had scarce a knife left among them. To remedy this, as soon as they came in the morning, each man chose a young lad as his storekeeper, who followed his master closely all the day, with his knife, marling-spike, &c. hung to his neck; and this saved them, for they always proved very faithful.

23d. The boats were ſent to ſweep for the beſt bower anchor, and caught hold of it; but trying to heave it up, the rope broke; and night approaching, it was left till next day. This evening we obſerved the bay to be unuſually agitated, for which we could aſſign no cauſe, as the wind was eaſterly, with moderate weather.

On the 24th, the fiſherman, whom we hauled in at the quarter-gallery at our firſt coming, ſwam off at break of day, and informed us that Mr. Harris had been on the beach all the night with his cheſt, and had been robbed of moſt of his things. This affair at firſt gained little credit; for we could not ſuppoſe him ſo imprudent as to bring his property down without ſending notice, that a boat might be ready to receive them. But, on diſpatching the jolly-boat to know the truth, we found it to be really the caſe. He had come down in the duſk of the evening; and as none from the ſhip were on ſhore, the boats being employed at the anchor, and the ſhip lying too far from the beach for him to hail, he ſpent an uncomfortable night, ſitting upon his cheſt: about four in the morning the natives, in order to ſteal his clothes, drove him off the cheſt; and, for fear they ſhould hurt his perſon, he fled to the adjacent hills. Mr. Falconer, who went to bring him off, found him in a moſt pitiable plight, and like one out of his ſenſes. The ſurf was ſo high that they could not land, and were therefore obliged to haul the cheſt and its owner off by means of a rope. The reaſons he gave for leaving his partner ſo abruptly, beſides thoſe already mentioned, were ſuch as he might naturally have expected: Tēnac, it ſeems, wanted to treat them with an excurſion to another valley, to which Crook readily agreed, but Mr. Harris would not conſent. The chief ſeeing this, and deſirous of obliging him, not conſidering any favour too great, left him his wife, to be treated as if ſhe were his own, till the chief came back again. Mr. Harris told him that he did not want the woman; however, ſhe looked up to him as her huſband, and finding herſelf treated with total neglect, became doubtful of his ſex; and acquainted ſome of the other females with her ſuſpicion, who accord-

ingly came in the night, when he ſlept, and ſatisfied themſelves concerning that point, but not in ſuch a peaceable way but that they awoke him. Diſcovering ſo many ſtrangers, he was greatly terrified; and, perceiving what they had been doing, was determined to leave a place where the people were ſo abandoned and given up to wickedneſs: a cauſe which ſhould have excited a contrary reſolution.

To-day we put a new tow-line in the boat, and ſwept the beſt bower anchor with it; hove it up with the long-boat, and got it once more ſafe to the bows; the rigging was alſo completed, and we began to think of taking our departure. This was intimated to Crook, who ſtill remained ſtedfaſt in his reſolution to ſtay in the iſland, deſiring only ſuch implements of huſbandry, and other things, as might facilitate and extend his uſefulneſs among the people; obſerving, that his happineſs would have been greatly increaſed had his devoted ſituation been with a friendly and agreeable aſſiſtant, whoſe converſation and ſympathy might have comforted him in the time of trouble: but ſince the Lord had ordered things otherwiſe, he thought that it better ſuited with his character and profeſſion, to reſign himſelf to God's fatherly care, and reſt in his promiſes, than to quit a ſtation where a door of uſefulneſs was ſo evidently opened: and ſhould his bleſſed Saviour make him the honoured inſtrument of preparing the way for ſome of his more able ſervants, he ſhould at laſt have the happineſs to reflect that his life was not ſpent in vain.

Crook is a young man of twenty-two, remarkably ſerious and ſteady, always employed in the improvement of his mind, and applied with great diligence to the attainment of the language. He alſo poſſeſſes a very good genius, and I have no doubt will contrive many things to benefit the poor creatures he lives with; and as the valley is capable of great improvement, I ſhould not be ſurpriſed to hear of this and the iſlands adjacent becoming very plentiful places by his means. He has various kinds of garden-ſeeds, implements, medicines, &c.; an Encyclopedia, and other uſeful books.

26th. To-day the captain went on ſhore for the firſt time, and

took with him Mr. Falconer. Their intention was, to aſcend to the ſummit of the hills, and view the neighbouring iſles. They landed, and were followed by a crowd of the natives, who were exceedingly glad to behold the captain in their village. After taking a little refreſhment with Tēnae at his houſe, the chief's ſecond brother accompanied them up the mountains, which are ſo ſteep, that in many places they were obliged to haul themſelves up by the branches of trees that grow upon them. The captain did not reach the top, but Mr. Falconer did: whence he had a view of Trevenen's iſland to the weſt, Riou's and Dominica to the north, to the eaſt St. Pedro, and Magdalena to the ſouth. The ridge at the ſummit of the mountain is quite narrow, and every where covered with trees. The chief preſſed him much to fire his muſket againſt Trevenen's iſland, and was highly pleaſed with his compliance. On their return, Tēnae entertained them with a roaſted hog, but not being very fat, ſome of the by-ſtanders obſerved that it was not good; which affected the chief ſo much, that he walked aſide in a pet, and was not reconciled till the captain ſaid it was good; and refuſed to eat, except the captain came and ſat beſide him, which he accordingly did. In the evening they returned on board, followed by Crook and the chief, who came to take leave; accordingly, after ſeveral articles were put in the canoe, we bad him an affectionate farewell, and parted. His manly behaviour at this ſeaſon did him great credit; the tears gliſtened in his eyes, but none fell; nor did he betray the leaſt ſign of fear to enter upon his work alone.

27th. At four in the morning we weighed, and ſtood out of the bay with a light air eaſterly. At ſeven, hove to for a canoe which was paddling hard after us; in her was the chief's brother and our old fiſherman, who had wept heartily the evening before on parting with us, and partly becauſe the captain would not take him to Otaheite: at preſent they brought a note from Crook, with a letter for his ſiſter, and requeſting ſome ſoap which had been forgot. Accordingly, the quantity before packed up for him was put in the

canoe, and a preſent of an axe given to each of the meſſengers, who preferring to go to Otaheite, left us very reluctantly. We now ſhaped our courſe for Trevenen's and Sir Henry Martin's iſlands, intending to obſerve their relative ſituation to Santa Chriſtina, as we had reaſon to ſuppoſe them erroneouſly marked in the ſketch we had on board.

Concerning the cuſtoms and manners of the people about Reſolution bay, we learnt but little beſides what is already related in our daily tranſactions; for, except myſelf for a few hours on the firſt two days after our arrival, and the captain and the third mate on the laſt day of our ſtay, no perſon was on ſhore from the ſhip. But, finding this was likely to be the caſe, I wrote a number of queries to Crook, whoſe time being likewiſe much taken up with his own affairs, he had not leiſure to make the neceſſary inquiries to anſwer them all. But, from his knowledge of the language, I think that what he ſays of a few may be depended upon, and they are as follow:

"Their religious ceremonies reſemble thoſe of the Society Iſlands. "They have a morai in each diſtrict, where the dead are buried be- "neath a pavement of large ſtones, but with ſuch exceptions as in the "caſe of the chief Hōnoo. They have a multitude of deities. Thoſe "moſt frequently mentioned are Opooamanne, Okeeo, Oenamoe, "Opee-peetye, Onooko, Oetanow, Fatee-aitapoo, Onoetye; but none "who ſeem ſuperior to the reſt, though the extent of my inform- "ation is ſmall on this head. They only offer hogs in ſacrifices, "and never men.

"The chief Tēnae preſides over four diſtricts, Ohitahoo, Taheway, "and Innamei, all opening into Reſolution bay, and Onopoho, the "adjoining valley to the ſouthward. He has four brothers: Aeow- "taytay, Natooafeedoo, Oheephee, and Moeneenee; but none of "them ſeem inveſted with any authority; and Tēnae himſelf with "leſs than the Otaheitean chiefs.

"There is no regular government, eſtabliſhed law, or puniſhments; "but cuſtom is the general rule.

" As to their food and manners, like moſt uncivilized nations, they " have no regular meals, but eat when they are hungry, and here " not in a great quantity at a time, this being their ſcarce ſeaſon. " When they have a hog, they eat of it five or ſix times a-day; and when " without animal food, they uſe the roaſted bread-fruit, fiſh, mahie, " pudding made of it and other vegetables, ahee-nuts, and a paſte " made of a root reſembling the yam; and this they do often through " the day. The women are not allowed to eat hog, and are proba- " bly under other prohibitions as at Otaheite, and ſeem much more " ſervile to the men, and harſhly treated. They are employed in " making cloth and matting, but not in cookery, except for them- " ſelves. I have never obſerved any of the men, from the chief to " the toutou, at work, except a few old perſons making cords and " nets. The reſt idle about, and baſk in the ſun, telling their ſtories, " and beguiling the time.

" The chief is ſaid to have three wives; the youngeſt is with him " here, the others in different parts of the iſland. He has ſeveral " children, ſome of which live with him here, and the others with " their mothers. Obſerving a pregnant woman, I aſked her how " many children ſhe had; ſhe replied, Three. I wiſhed to know if " they were by the ſame man; ſhe ſaid, Yes. I aſked further, if he " had any other wife; ſhe ſaid, No. Whence I am led to ſuppoſe, " that, though Tēnae has more wives than one, this is not uſual, " and may be the privilege of the chief. They ſeem to be very " fond of their children; and when I went up the valley I ſaw the " men often dandling them upon their knees, exactly as I have " obſerved an old grandfather with us in a country village.

" Their particular cuſtoms I am not yet able to deſcribe; but I " learn, the ſon muſt not touch the clothes of the father, and muſt " walk before him on the road; and the father muſt not touch any " thing, nor eat victuals which have paſſed over the head of the ſon. " Before the age of puberty, the operation of ſlitting the prepuce is " performed; and all the men are tattoued, even to the very lips and

" eyelids. Their diſeaſes are few; I have indeed hardly obſerved " the appearance of any; and they are as yet happily free from that " fatal malady which has made ſuch ravages in the Society Iſlands."

Reſpecting the perſons, dreſs, canoes, &c. of theſe people, we found them exactly as deſcribed in Cook's Second Voyage, where he ſays, that " for ſymmetry of ſhape and regular features, they perhaps " ſurpaſs all other nations. Not a ſingle deformed or ill-proportioned " perſon was ſeen on the iſland; all were ſtrong, tall, well-limbed, " and remarkably active. The men are from five feet ten inches high " to ſix feet; their teeth are not ſo good, nor are their eyes ſo full, " as thoſe of many other nations: their hair is of many colours, " but none red; ſome have it long, but the moſt general cuſtom is " to wear it ſhort, except a bunch on each ſide of the crown, which " they tie in a knot. Their countenances are pleaſing, open, and " diſplay much vivacity. They are of a tawny complexion, which " is rendered almoſt black by the punctures of the whole body. " They were entirely naked, except a ſmall piece of cloth round their " waiſt and loins. Theſe punctures were diſpoſed with the utmoſt " regularity, ſo that the marks on each leg, arm, and cheek, were " in general ſimilar."

The women are rather of low ſtature, though well-proportioned, and their general colour inclining to brown. We obſerved that ſome who, on our firſt arrival, were almoſt as fair as Europeans, by coming off to the ſhip and expoſing themſelves to the ſun, became afterwards quite dark-coloured. But a few of theſe were punctured or tattooed. The chief's ſiſter had ſome parallel lines on her arms, others ſlight punctures on the inſide of their lips, and even upon their eyelids. They wear a long narrow piece of cloth wrapped two or three times round their waiſt, and the ends tucked up between their thighs: above this is a broad piece of cloth, nearly as large as a ſheet, tied at the upper corners: they lay the knot over one ſhoulder, and the garment hanging looſe reaches half way down the leg.

" Their canoes are made of wood and the bark of a ſoft tree, which

" grows near the ſea, and is very proper for the purpoſe; their " length is from ſixteen to twenty feet, and about ſixteen inches " broad. The head and ſtern are formed out of two ſolid pieces of " wood; the former is curved, and the latter ends in a point, which " projects horizontally, and is decorated with a rude carved figure, " having a faint reſemblance to a human face. Some of the canoes " have a latteen ſail, but they are generally rowed with paddles." However, except the one Tēnae had hauled up on the beach, and two or three more, the reſt were ſo indifferent as hardly to ſwim when there was a breeze of wind.

The only tame fowls are cocks and hens, and their quadrupeds only hogs; but the woods are inhabited by ſmall birds, whoſe plumage is exceedingly beautiful, and their notes ſweetly varied. We left cats and ſhe-goats, and were ſorry we had no he-goat to give them, as they were ſo fond of theſe animals, that the chief took them and Crook wherever he went.

28th. Before daybreak we ſaw ſeveral lights upon Trevenen's iſland; and as we run along the eaſt ſide in the morning we obſerved two or three ſandy bays, whence fertile valleys run towards the central hills, which laſt are broken and rugged, riſing in ſeveral places into lofty cones, that give the iſland a very curious appearance. From one of the bays there came off a canoe with four men, who after a length of time came alongſide, and got a few articles from us, for which they had nothing to give in return, but, ſeeming afraid of us, put off immediately. Behind the north-eaſt point a large double canoe lay, with about twenty men in her: they kept cloſe to the rocks; we hove the ſhip to for them, but they alſo ſeemed afraid, and kept aloof. At this time we ſaw a ſingle canoe put off from a fine bay on the north-weſt ſide; this canoe was built exactly like thoſe at Santa Chriſtina, and had the ſame kind of latteen ſail: they came cloſe to the ſhip and talked boldly, and when they ſaw Tānno Manoo upon the deck, one of them ſtood up and made ſome very laſcivious geſtures. We invited them alongſide; where they at laſt

came, but had loſt their courage, for they trembled with fear all the while they ſtaid. From them we got the native names of the iſlands, as marked in the chart. They wiſhed us to anchor in the bay, but this we had no deſire to do; ſo we made them preſents and took our leave. They were ſtout well-made men, differing nothing from thoſe about Reſolution bay, except in being rather leſs tattoued; their canoes, though built after the ſame faſhion, are neater and ſtronger; their houſes alſo, as ſeen from the ſhip, appeared to be ſuperior. The bay on the north-weſt part of the iſland ſeems eligible for ſhipping, and may be diſtinguiſhed by a ſmall but high iſlet lying off it, and a beautiful and regular row of cocoa-nut trees behind a fine white ſandy beach.

From the north end of Trevenen's iſland we run N. by E. twenty-four miles, to within a mile of the ſouth-eaſt point of Sir Henry Martin's iſland, which point is high and craggy: cloſe to the weſtward of it is Comptroller's bay, large, and ſecure from the reigning winds. At the entrance, and near to Craggy point, there lies a ſmall rock above water, in appearance like a boat. At the head of the bay we ſaw ſome houſes in a cove, a vaſt number of inhabitants aſſembled upon the beach, and ſeveral canoes hauled up near them. All the valleys about this bay appeared fertile, many of the hills were covered with trees, and the interior parts ſeemed more habitable than at any other of the Marqueſas. Weſtward of Comptroller's bay lies Port Anna Maria, where the Dædalus lay; and beſides theſe, I think it highly probable that there are other good anchoring-places about this iſland. Captain New deſcribes the inhabitants of theſe iſlands as a handſome race of people, and extremely hoſpitable, which is certainly greatly in favour of thoſe who would ſettle with miſſionary views, eſpecially when the ſuperior natural advantages of the iſland are taken into the account. It being five o'clock in the afternoon when we got off Craggy point, we bore up, and, running down the ſouth ſide, took our departure for Otaheite, anxious to know in what circumſtances we might find the brethren whom we had ſettled there.

CHAPTER XII.

Return from the Marqueſas to Otaheite, with the Tranſactions which had paſſed during our Abſence.

29th. HAVING bent our courſe for the Society Iſlands, we proceeded on our voyage with a favourable gale.

July 3d. We fell in with Tiookea, a lagoon iſland, many of which lie ſcattered about this part of the ocean, and render the navigation in dark weather dangerous. We ſaw ſmoke aſcending in various parts, one ſailing canoe in the lagoon, and two men following us along ſhore. They appeared dark-coloured, had a piece of cloth tied round their middle, and each carried a ſpear in his hand. Cook viſited this place on his ſecond voyage. A lieutenant and the two Mr. Forſters landed: the iſlanders received them by touching noſes, a common mode of ſalutation all over the South Sea. They found here various plants, particularly a vegetable which the natives bruiſe and mix with ſhell-fiſh: this preparation they throw into the ſea, where they perceive a ſhoal of fiſh, and intoxicating them, they are caught on the ſurface of the water, without any other trouble than that of taking them out: the name, they ſay, which this plant bears among the natives is enow; but here the Mr. Forſters have evidently miſtaken the quality of the plant for its name: enow, in the language of the Society Iſlands, means bad, and is doubtleſs in this inſtance uſed by the natives to intimate that the plant was noxious or poiſonous. But this miſtake only ſhews how eaſy it is to fall into others of a ſimilar nature.

By obſervation at noon we made the centre of Tiookea in latitude 14° 30′ S. and its longitude, by the chronometer, reduced from the

Marqueſas and afterwards back from Otaheite, to be 146° 22′ W. which is 1° 12′ W. of what Mr. Wales makes it. But had we not made Otaheite very exact by our chronometer, we ſhould rather have been ſilent than ſuppoſed an error in ſo good an authority as Mr. Wales. However, to be certain of this point is of conſequence, as the longitude of ſeveral others of the ſmall iſlands is deduced from it, and this is the iſland a perſon would chooſe to make firſt in coming from the Marqueſas.

Latitude obſerved at noon 14° 29′; the ſouth-weſt end of Tiookea bearing E. N. E. three miles; and the extremes of an iſland to leeward, called Oura, from W. 3° N. to W. 27° S.

For the other iſlands we ſaw on our paſſage, ſee the chart.

6th. At ſeven in the morning we ſaw the high land of Otaheite; and at noon, being cloſe in, we ran between the Dolphin bank and Point Venus reef, and came to anchor in Matavāi bay in thirteen fathoms water, and immediately moored ſhip. The natives crowded off, all exceedingly glad to ſee us; the brethren followed in a flat-bottomed boat, which they had been deſired to build for the purpoſe of paſſing the ſhallow entrance of the river with the goods. The report they gave was pleaſing to us all. They had, in general, enjoyed good health. The natives had conſtantly obſerved the ſame reſpectful behaviour towards them as at firſt, and had never failed a day to ſupply them abundantly with all kinds of proviſions. Reſpecting the purpoſes of the miſſion, it was a point of which they could not as yet ſay any thing more than that appearances were encouraging. From the little experience they had gained of the people, they ſuppoſed them teachable; and though rooted in the traditions and prejudices of their anceſtors, they hoped that a knowledge of the language, and perſeverance in their duty, would have a great effect upon the riſing generation. Their example had already reſtrained the natural levity of the natives, and overawed them; ſo that they ſeldom attempt to act a heeva within their hearing; and when they come near on the ſabbath, they always behave with decency. Their

dreſs and manners alſo exhibited great improvement on the ſide of modeſty.

However, in their own department, there had been ſome difference of opinion concerning their interior regulations. Conſidering their ſmall number, their committee and the office of preſident had been diſſolved; the office of ſtore-keeper, &c. had alſo been changed; and all public meaſures were debated, diſapproved, or adopted, by the body; a majority ſettling the matter. But their own journals will give the moſt accurate ſtatement of their proceedings during our abſence.

March 26th. The ſhip quitted the bay of Matavāi this day, and was ſoon out of ſight. Our brethren who laſt departed from the ſhip in a canoe had an unpleaſant return, by reaſon of the wind, and were obliged to land at a diſtance, but got to their companions in the evening, and received their canoe and its contents ſafe the next day.

27th. Brother Puckey informed the brethren reſpecting Eimēo, and the veſſel he had gone thither to examine. He adviſed, that as Mānne Manne and his people had been exceedingly friendly, they ſhould launch the veſſel, and bring her to Matavāi bay to be completed. Puckey and Lock were accordingly appointed to go to Eimēo for this purpoſe. A conſultation was held reſpecting Micklewright; though all condemned his conduct, the majority prevailed, that, if he profeſſed repentance, he ſhould be received. Some of the brethren thought he ought to be wholly ſeparated from them as a hypocrite.

28th. A conſiderable preſent came from Pomārre and Iddeah of all ſorts of proviſions, aſſuring us, when theſe were expended, they would ſend a conſtant ſupply.

29th. We are daily viſited by the king, queen, Iddeah, and many of the natives. Some of the Otaheiteans, whom we have with us as helpers, ſpeak many Engliſh words, and are eager to be taught the art of reading; they have already learnt moſt of the characters of the alphabet, though our neceſſary avocations have prevented us from paying much attention to this point, or from employing ourſelves in the acquiſition of their language. We have proviſion in great abundance: a gracious Providence evidently favours our deſign.

31ſt. Viſited by the king and queen; complained to them of the deſtruction occaſioned by the rats. They ſent in immediately four cats.

April 1ſt. Viſited by the king and queen, and Mawrōa the huſband of Pomārre's ſiſter, a man of good ſenſe and great authority: he brought a cheſt to be repaired, and requeſted Wm. Puckey to be his tayo: he heſitated at firſt, but, on the repreſentation of the Swede how much he could ſerve us, he conſented.

2d. Though multitudes of natives, with the king and queen, attended our worſhip, for want of our interpreter we were unable to addreſs them; but they looked on ſilent whilſt we preached and adminiſtered the Lord's ſupper.

3d. Took three Otaheiteans to aſſiſt in our cookery and attend our hogs. The king and queen brought a large preſent of cocoa-nuts to brother Cover and his wife, deſiring to become their adopted children, and promiſing to regard them as their father and mother. Pomārre and Iddeah brought a larger in the evening, and begged them to receive the king and queen as their own progeny. The women croſſed the river to viſit the garden and the country around; the king followed them, and paid them every mark of attention, directing them to the beſt roads, and ordering his attendants to provide cocoa-nuts for their refreſhment. It is incredible to ſee the quantity of proviſions poured in upon us; we have not leſs than a waggon-load of fruits, beſides the multitudes of hogs and poultry. Surely the Lord hath done this.

4th. At a quarter paſt eight o'clock we aſſembled for our monthly prayer meeting; were revived with the conſideration of the thouſands of God's people who were remembering us, and at the ſame throne of grace praying for our ſucceſs among the heathen.

5th. Our daily royal viſitors have taken up their abode of late at Matavāi, on purpoſe to be near us. Pomārre brought a chair to be repaired, which the captain had given him, with a muſket and fowling-piece: theſe we excuſed ourſelves from repairing, except the chair, till the ſmith had ſet up his forge; but he left them with us. Their huts very much reſemble a travelling camp of gypſies.

6th. Early this morning Otoo ſent ten men to prepare wood for erecting the blackſmith's ſhop. Our brethren from Eimēo returned, and made us the pleaſing report, that they had been very kindly received by the natives, who never attempted to ſteal any of our tools, and were ready to give us every aſſiſtance. Brother J. Puckey, on the Lord's day, had addreſſed them by Andrew; they heard attentively, and ſaid it was *very good*; but it could be of no uſe to them to change their religion, as the brethren would ſo ſoon leave them and carry away THE BOOK. We aſſured them we would return and teach them again very ſoon. The natives replied, if any of the chiefs embraced our religion they ſhould follow.

The veſſel they had planked up, ſo that ſhe would be fit to come over in a few days.

Micklewright's conduct was very diſtreſſing to us; none of our remonſtrances could keep him from the natives.

8th. One of the arreoies, the tayo of brother Henry, came to us with his wife big with child: they were taking their leave of us, in order, during their abſence, to deſtroy the infant which ſhould be born, according to the ordinance of that diabolical ſociety. We thought this a proper opportunity to remonſtrate with them againſt this horrid cuſtom. The mother felt with tenderneſs, and appeared willing to ſpare the infant; but the brutal chief continued obſtinately bent on his purpoſe, though he acknowledged it a bloody act, pleading the

eſtabliſhed cuſtom, his loſs of all privileges, and the diſſolution of the ſociety, if this ſhould become general. We offered to build them a houſe for the pregnant women, and take every child which ſhould be born into our immediate care. We threatened him, that ſuch an unnatural act would exclude him from our friendſhip for ever, and more, that the Eatōoa, our God, would certainly puniſh him. He ſaid, if he ſaw the arreoies deſtroyed by the Eatōoa for it, he would deſiſt; and aſked if their forefathers were ſuffering for theſe practices. Our brethren failed not to open to him the wrath of God againſt all ungodlineſs and unrighteouſneſs of men. On this he walked off dejected, but not apparently determined to deſiſt from the evil or danger of his ways. A few days afterwards he came, and promiſed, if the child were born alive, he would bring it to us; and on another viſit afterwards with his wife, renewed his promiſe, on forfeiture of our favour.

Mānne Manne returned from Opārre with abundance of clothes and proviſion for all the brethren. We took the opportunity to inform Pomārre, that next day we ſhould ſpeak to them the parōw no t'Eatōoa, the word of God; and invited them to come, which they promiſed.

9th. Brother Lewis preached from *Thou ſhalt not kill*, to the king, queen, Mānne Manne, and a number of the natives, who heard with ſerious attention, and ſaid, "My ty te parōw no Prētane, imā "tipperāhai mydide, imā pōhhe rōă té taata: Good is the word "of Britain, not to kill children, not to ſacrifice men." The high-prieſt whiſpering ſomething, we aſked him what he ſaid; he anſwered, he told the people to leave off their wicked ways.

Pomārre and Iddeah came at noon, and going into the married brethren's apartment, found them converſing with the arreoies on the evil of deſtroying infants. Iddeah was particularly addreſſed on the ſubject, as ſhe too was pregnant by a toutou who cohabited with her, and was alſo of the arreoie ſociety. Pomārre and Iddeah had for ſome time ceaſed to cohabit; he had taken another wife, and ſhe one

of her ſervants; but they lived in the ſame ſtate of friendſhip, and with no loſs of dignity. The brethren endeavoured to convince her of the dreadfulneſs of murder, in a mother eſpecially. They promiſed to receive the child immediately, and it ſhould be no trouble to her; but ſhe was ſullen, and made no reply. They then addreſſed Pomārre, and entreated his interference in ſuppreſſing ſuch acts of inhumanity; and to give orders that no more human ſacrifices ſhould be offered. He replied, he would; ſaid, that Captain Cook told him it ſhould not be done; but did not ſtay long enough to inſtruct them. One of the brethren then ſaid, that we were come for that expreſs purpoſe, and hoped he would hearken to our counſel; pointing out all the danger and diſadvantage to themſelves; and warning them, that if they deſpiſed our inſtructions, and continued in their wicked practices, we ſhould leave them and go to another iſland, where we could hope for more attention. Pomārre was evidently affected by what was ſaid, and eſpecially could not bear the thought of our leaving him; and promiſed he would uſe all his authority to put an end to theſe practices. He indeed appears of a teachable diſpoſition and open to conviction. Mānne Manne came in during this converſation; and we told him freely, that if he offered any more human ſacrifices he would utterly forfeit our friendſhip, and muſt conſider us as his enemies. He replied, he certainly would not. On this we informed him, that our Lord knew his heart, whether he was ſincere in his promiſes.

We renewed our attempts with Iddeah, invited her to continue with us, and ſuffer our women to take care of her child; that her example would have the happieſt effects upon the nation; and knowing her eagerneſs for European cloth, we promiſed her three ſhirts, and any other articles, when the ſhip arrived; yea more, that we would report her conduct to Queen Charlotte and the Britiſh earee ladies, to whom nothing would more endear her; and that the next ſhip would aſſuredly bring her very valuable preſents. She ſaid the child was baſe born; had it been Pomārre's, it would have lived; but

that now they were arreoies—and marched off with her paramour, who ſat by and heard with utter indifference.

In the afternoon we again addreſſed the natives through the interpreter. We aſked them if they underſtood what we ſaid; they anſwered, Yes, and that it was very good. Among our auditors was Mawrōa, the huſband of Pomārre's ſiſter, widow of Motuaro, the late chief of Eimēo. In converſation with us, he ſaid he was reſolved to throw away the gods that could neither hear, nor ſee, nor ſpeak, and worſhip the Engliſh God. He put ſeveral queſtions to us, particularly, whether it was not lawful for a man to have one wife; we told him, aſſuredly; it was an ordinance of our God: to which he replied, "My ty, my ty, very good."

10th. A wet day. In the intervals of the ſhowers went in queſt of a ſituation for erecting new habitations, the preſent not having the land ſo good around them, and being a very ſandy ſoil. We did not fix, but the majority ſeemed deſirous to build on the ſpot which the mutineers had choſen, as having the advantages of ſoil, as well as the eaſterly breezes from the mountain; ſeveral waterfalls near formed a meandering ſtream through the valley; the foot of the mountains abounded in bread-fruit and cocoa-nut, and the land appeared ſuited for cultivation, being cleared of trees which had been burned down by the mutineers; with an opening to the weſt, which let in a beautiful view of Matavāi bay, and a diſtant proſpect of Eimēo.

12th. This day Iddeah appeared again in public, and Mānne Manne communicated to us the afflictive intelligence that ſhe had murdered her new-born babe. It was therefore reſolved by the brethren, that no more preſents ſhould be received from Iddeah; and that our marked diſapprobation of her conduct ſhould be ſhewn whenever ſhe came to our houſe. Commenced a weekly lecture; brother Henry ſpoke from "The Son of Man is come to ſeek and "ſave that which was loſt:" the king and many Otaheiteans were preſent.

13th. Pomārre and Iddeah came with a vaſt preſent of hogs and

vegetables, which were ſeparated into four parcels. We aſked Pomārre from whom they came; we thankfully accepted his, but refuſed to touch thoſe which Iddeah offered, and aſſigned our reaſons, which Andrew communicated. She was highly offended; ſaid ſhe had a right to do with her children as ſhe pleaſed, and ſhould obſerve the cuſtoms of the country without minding our diſpleaſure; and walked off with her toutou, leaving the preſent behind: a new cheſt which had been made for her, being her own materials, was given her, and ſhe carried it off with her. Yet her unnatural crime did not utterly paſs unpuniſhed; a dreadful milk abſceſs brought her under the ſurgeon's knife, and repeated ſharp rebukes; yet her heart appeared ſtill hardened. She is a bold daring ſpirit, and much more warlike than her huſband Pomārre. As we would not receive Iddeah's preſent, we wiſhed Mānne Manne to diſtribute it to the natives, inſtead of which he carried it off to his own houſe.

Yet even this is but one among many *unnatural crimes* which we dare not name, committed daily without the idea of ſhame or guilt. In various diſtricts of the iſland there are men who dreſs as women; work with them at the cloth; are confined to the ſame proviſions and rule of eating and dreſſing; may not eat with the men, or of their food, but have ſeparate plantations for their peculiar uſe.

It is remarkable, that with all theſe horrid vices ſo predominant, in our preſence they never ſhew an attitude or commit an act unſeemly; indeed they profeſs hardly to know what we are, and ſuſpect we are not Engliſhmen, or like any others they have ſeen who have ever viſited their iſland.

It may be worth a remark, that Iddeah had not been abſent from our houſe two days before ſhe appeared as if nothing ailed her: with ſo little inconvenience do the moſt painful operations of nature affect thoſe of that happy climate.

14th. Mānne Manne brought us more hogs, and one of our ſows having farrowed, we had now fifty-nine in the ſty; ſo that we may truly ſay the good of the land is before us. Brother Jefferſon

addreſſed the natives, with the king and queen; ſome of them looked ſo ſtedfaſtly at the miniſter, as if eager to devour every word that was ſpoken. "My heart," ſays W. Puckey, "was much engaged "in ſecret prayer for theſe poor ſouls."

15th. Wanted plank for the blackſmith's ſhop; told the king. He ſaid, "Hārry-mīe, come along." I thought he had ſome ready; I went with him and ſix men; he carried me up the valley, and ſearching every houſe took what he liked: many of the people ſtoutly reſiſted, but his men would not leave a plank. I told the king, with whom we exerciſe the moſt entire familiarity, that he was a thief. "No," ſays he, "it is the cuſtom of Otaheite."

The king was carried on men's ſhoulders, and through ſuch dangerous places, that he ran the greateſt riſk of breaking his bones; but he muſt not alight, as every place his foot touches becomes ſacred and his own ground. At laſt we arrived at a territory of his own; when alighting, he took a majeſtic ſtride, and ſtalking on, "Puckey," ſays he, "is this as King George walks?" I told him, Yes. Having gone about three miles I deſired to return, though the king would have gone farther, notwithſtanding the rain. He then gave me a hog, and made the people from whom he had taken the plank carry it down to our houſe.

I waited two hours, but the rain not abating, I puſhed homewards; in croſſing the river I had like to have been carried away by the ſtream, and cried out; one of our ſervants immediately plunged in, and brought me ſafe to land, though drenched to the ſkin as I had been the whole day.

16th. This day we thrice addreſſed the natives by our interpreter, and with their uſual attention; but as ſoon as they retired, they fell, like children, to their own light amuſements. The Lord grant the ſeed ſown may take firmer root in their hearts!

17th. Having given in the plan of the flat-bottomed boat which was to be built againſt the captain's return, it was approved. Pomārre, on application, ordered ſix men to attend me: I had liberty

to cut down whatever I choſe, and had not proceeded far before I found an excellent poūrōw tree, ſufficient to build a veſſel of any burden; it moſt reſembles aſh, but the wood is harder; it grows crooked, and is very capital for timbers and knees. The natives with me deſired me not to do any thing, but only to mark where and how to cut, and they would do the work.

18th. Not able to work through pain in my back, my tayo and his wife coming, they deſired to chamfer me, which gave me great relief. The ſhop being finiſhed, and brother Hodges with Haſſell at work, the natives crowded round him, but vaſtly frightened with the ſparks and hiſſing of the iron in water. Pomārre came, ſupremely delighted with the bellows and forge, and catching the blackſmith in his arms, all dirty as he was, joined noſes with him, and expreſſed his high ſatisfaction. After work they were going to bathe themſelves in the river, when the young king laid hold of an arm of each, and went down with them to bathe. His queen, Tetua, followed, and ſaid to Haſſell, "Harre no t'avye, Go into the wa-"ter:" but they ſignified they wiſhed ſhe would leave them firſt; on this ſhe retired: as for herſelf, ſhe often bathes at noon-day attended by twenty men, ſeldom ever having any women to wait on her.

20th. A native ſtole a box for the ſake of the nails; we ſeized and confined him for three hours, and then liberated him, informing him, that, ſhould any be caught in future, they ſhould be more ſeverely puniſhed. Soon after Pomārre and Mānne Manne brought a peace-offering of a pig and plantain-leaf. The leaf we accepted, but we ſaid we could not receive the pig, having forgiven the offence.

21ſt. Two of our brethren went with three natives to procure more wood: we went up the valley; it is about ſeven miles long and a quarter of a mile broad, with very little deſcent, which makes the river meander ſlowly through it. It is covered with trees, except a few verdant ſpots from whence the wood is cleared. The mountains on both ſides are exceedingly high and perpendicular, covered with

ſhrubs and trees, where parrots, parroquets, and a kind of grey thruſh which ſings delightfully, build their neſts. The natives are numerous and flouriſhing; they ſee the ſun but a few hours in the day, his beams being intercepted by the mountains, and a light cool breeze blows downward continually. They have fine plantations of yava and cloth trees neatly encloſed; and they have all the other edibles in vaſt profuſion, but are ſo indolent, that they hardly are at the pains to gather them. They eat when they are hungry, and ſleep when they pleaſe. There were ſeveral infected with that horrible diſeaſe Europeans probably have left them, and ſome with their limbs ready to drop off.

Staying at a houſe till the reſt returned, having made my feet ſore, the kind inhabitant preſented me his wife; and though I excuſed myſelf from that favour, he inſtantly prepared a hog, which was ready as ſoon as my companions came from the mountain; whilſt our hoſt himſelf would wait on his gueſts.

At our return brother Henry was preaching to the natives; and after ſervice Mānne Manne obſerved, that "we gave them plenty "of the word of God, but not of many other things."

22d, 23d. Nothing but the uſual ſervices: read the articles of religion we had ſubſcribed.

24th. On a meeting of our ſociety we agreed to new regulations, aboliſhing the committee of five; and as each had his vote in our deliberations, a ſecretary only was thought neceſſary, and a preſident, to be choſen at each meeting. We drew up rules for every day's work; the bell to ring at ſix; to be aſſembed for prayer in half an hour; to labour till ten at our various occupations; to ſpend from ten till three in mental improvement; from three till night at our uſual employment; bell to ring at ſeven for prayer, and the journal to be read. We then proceeded to divide our iron for traffic, and caſt lots for the watches.

27th. Purſuing our various employments, and daily attended by the natives. Five of us went to Eimēo with Mānne Manne to finiſh

his veſſel. The brethren at Eimēo were moſt hoſpitably entertained; but Micklewright, the ſteward, having warped the Swede, and diſinclined him to us, he made a variety of excuſes for not interpreting to the people as uſual. Having an addreſs tranſlated, brother Cover deſired to read it to them, which Mānne Manne approving, under the ſhade of a ſpreading tree they ſung, "Salvation, O the "joyful ſound," &c. and after prayer read the addreſs; at the cloſe of which Mānne Manne exclaimed, "Very good fellow!" and on aſking the natives if they underſtood what was read, they replied, "Yes, it was very good." They then croſſed the bay, fully anſwering Cook's deſcription. The face of this iſland is very romantic: the land around it is like the ruins of a ſtupendous fortification. The diſtrict of Watawy is leſs mountainous and better cultivated than any at Otaheite; the ſoil deep and good. We retired to reſt on ſome Otaheite cloth laid on the boards of the veſſel. Brothers Bicknell and Cock worked at the veſſel, whilſt Cover, with Andrew, with much difficulty was preparing a tranſlated addreſs; obliged to omit many ſentences for want of words. Set off for Otaheite; ſlept at Popo bay in the canoe, very uncomfortably. The wind increaſing, we were driven to leeward, and juſt made Attahooroo. Earneſt to reach our houſe for the ſabbath, we ſet off on foot, and left the canoe with the natives.

On the way we viſited the tupapow of Orapiah: he is in a ſitting poſture, clothed in red cloth, under a ſhed; a native attending day and night, and offering proviſions to the mouth of the dead corpſe, which not being received, he eats them himſelf. We reached home after twelve o'clock, very much fatigued, not having put off our clothes ſince we left Matavāi.

29th, 30th. Our brethren were actively employed, ſawing plank for the boat. The natives are vaſtly ſurpriſed to ſee us cut ſo many boards out of one tree, two being the moſt they attempt: they are amazed to obſerve the facility with which we work all our tools. Going to the blackſmith's ſhop, I obſerved a chief peeping in; I

aſked him why he went not within; he ſaid he was (mattow) frighted, and angry with the fire for ſpitting at him. As ſoon as the iron hiſſes in the water, or on the anvil, the natives fly.

Three of the brethren accompanied Pomārre in a journey through the iſland, in order to make obſervations.

May 1ſt. The king came with a muſket and four piſtols to be repaired and cleaned. On conſultation we demurred to the requeſt; but as he had ſent a hog and other things to the ſmith, we ordered one of the piſtols to be done, and put off the reſt for a while.

2d. Our monthly prayer meeting. We ſhall tranſcribe a paſſage from one of the journals on this occaſion, which others will feel with ſenſations of delight as we do: "O Lord, how greatly haſt thou "honoured me, that thouſands of thy dear children ſhould be "praying for *me*, a worm! Lord, thou haſt ſet me in a heathen "land, but a land, if I may ſo ſpeak, flowing with milk and "honey. O put more grace and gratitude into my poor cold heart, "and grant that I may never with Jeſhurun grow fat and kick."

3d. Employed on the boat. Viſited by the king and queen, who ſupply all our wants. Our hogs are increaſed to ſeventy; and we have entreated them to bring no more. One of our ſheep brought a fine young ram lamb, much wanted.

5th. Held a meeting preparatory to the communion. Brother Lewis, as eldeſt miniſter, after prayer, examined every one with great fidelity and tenderneſs, giving ſuch exhortation and reproof as was neceſſary. A happy openneſs of mind and melting of heart prevailed; and ſymptoms of genuine contrition for any paſt improprieties towards each other. This was the firſt meeting of the kind we had held, and it was truly profitable: we experienced ſomething of the healing and refreſhing preſence of God with us. Reſolved ſuch meeting ſhould be monthly.

7th. Viſited by a chief prieſt from Paparā, Temārree, who is reputed equal to Mānne Manne. He is called an Eatōoa; ſometimes, Tāata no t'Eatooa, the man of the Eatōoa: he was dreſſed in a wrapper

of Otaheitean cloth, and over it an officer's coat doubled round him. At his firſt approach he appeared timid, and was invited in: he was but juſt ſeated when the cuckoo clock ſtruck, and filled him with aſtoniſhment and terror. Old Pyetēa had brought the bird ſome bread-fruit, obſerving it muſt be ſtarved if we never fed it. At breakfaſt we invited Temārree to our repaſt; but he firſt held out his hand with a bit of plantain, and looked very ſolemn, which one of the natives ſaid was an offering to the Eatōoa, and we muſt receive: when we had taken it out of his hand, and laid it under the table, he ſat down and made a hearty breakfaſt.

Brother Cover read the tranſlated addreſs to all theſe reſpected gueſts, the natives liſtening with attention, and particularly the prieſt, who ſeemed to drink in every word, but appeared diſpleaſed when urged to caſt away their falſe gods; and on hearing the names Jehovah and Jeſus, he would turn and whiſper. The people were examined by the brethren if they underſtood what was ſaid, and repeated a conſiderable part of what had been delivered, and ſeemed greatly pleaſed.

9th. Temārree accompanied the king and queen, and ſtaid to dine with us. He is, we find, of the royal race, and ſon of the famed Obērea. He is the firſt chief of the iſland after Pomārre, by whom he has been ſubdued, and now lives in friendſhip with him, and has adopted his ſon. He is alſo high in eſteem as a prieſt. His name of Eatōoa engaged our converſation. We told him the Eatōoa could not die, as he muſt. A by-ſtanding native ſaid, "that he "muſt be a bad Eatōoa indeed; for he had himſelf ſeen one of his "kind killed with a muſket; and that they were no gods who could "be killed." Theſe prieſts pretend to great power, as ſorcerers, to kill and make alive; and the people are in much awe of them: but we ſet their power at nought.

12th. We received afflictive intelligence that Micklewright and the Swede had fired upon the inhabitants at Eimēo: this grieved

and alarmed us. We diſpatched a letter to our brethren then with Pomārre, adviſing them of what had happened, and haſtening their return. With theſe men we determined to have no more intercourſe.

13th. The birth-day of little Otoo Haſſell; but this name is ſo ſacred here, that every word into which Otoo enters is prohibited, and may only be uſed in ſpeaking of and to the king.

14th. The tayo of Puckey returned from Opārre, and brought a preſent: it being the Lord's day, he declined accepting it till the next morning. Fewer natives attended the worſhip to-day than uſual.

15th. Our brethren returned in conſequence of our letters, all but brother Main, who ſtaid one night with Temārree: he joined us the next day.

16th. The account they give is, that they made the circuit of the greater peninſula, and entered Tiaraboo, which Pomārree repreſented as of very difficult travelling; ſo they returned by the ſouth, and were every where kindly received, and moſt hoſpitably entertained by Temārree, who prevailed on brother Main to be his tayo, and gave him and brother Clode each a double canoe, ſhewing them all his ſtores and fire-arms which he got from the mutineers; the guns, however, by the policy of the Swedes, are all bent. Pomārre, and the king and queen, would fain have detained them, not meaning themſelves to return to Matavāi till the ſhip comes. Every evening and morning the king, or ſome of the people, reminded them of the *parow*, or prayer, and joined with them attentively; but ſometimes the natives were noiſy and interruptive: however, the brethren daily maintained their worſhip, and on the ſabbath retired, and enjoyed ſweet communion with God.

Their ſingularity of manners in this part of the iſland, which had not been viſited by them, their ſinging, and aſking a bleſſing on their meals, excited ſurpriſe and laughter, though probably not the laugh of contempt; for every where they were treated ſumptuouſly, and ſometimes on a table, with plates, in the Engliſh faſhion. We

cannot omit an obſervation here made by one of the brethren: "Yet "all this kindneſs is not the goſpel: were we as gods among them, "we ſhould be wretched, if they believed not our meſſage."

"A prieſt, who pretended to great power in witchcraft, pro- "duced a ruſh wrapped up in the form of a bird, and ſhewed me," ſays one of the miſſionaries, "how they worſhipped their god by "this inſtrument, and intimated that it gave the divine reſponſe as "our bible. To a curious perſon it would have been a feaſt to "examine, but my bowels yearned over their ignorance and idolatry.

"The ſame prieſt very kindly anointed my legs, which were much "affected, with the juice of an herb, which gave me more relief "before morning than all the applications I had made for three "weeks before; ſo that they are not deſtitute of ſome medical know- "ledge, probably the reſult of experience."

Paſſing into Tiaraboo, we viſited Pomārre's youngeſt ſon at Matowee, his diſtrict, the beſt cultivated and moſt populous we have ſeen. We ſtopped at Wyoteea, as Pomārre ſaid the next diſtrict was not friendly to him; but we went ourſelves and returned, and met the ſame civilities every where.

On our return, brother Broomhall, through fatigue, and catching cold, had one day a ſharp feveriſh attack. One of the prieſts told him this ſickneſs was inflicted upon him by the Otaheite Eatōoa, who was angry, and would kill him. Broomhall ſaid he was not at all afraid of their god, who was a bad god, or rather no god; that our Jehovah ſent it, and would remove it the next day. The ſaying inſtantly ſpread among the natives; and brother Broomhall began to fear he had ſpoken too haſtily and unthinkingly of his ſpeedy recovery, and that God might be diſhonoured if his illneſs increaſed: he therefore looked up earneſtly to God in prayer to heal him. The prieſt came to him again and again, as he turned in his bed, and aſked if he ſhould be well to-morrow? He ſaid, he truſted his God would reſtore him. He had a refreſhing night's ſleep, and on the morrow found himſelf recovered, and roſe. Many of the natives that

day queſtioned him if he was well, and ſeemed aſtoniſhed at his recovery. The prieſt, among the reſt, deſired to know if the Pretanee God had ſent away the ſickneſs; he ſaid, Yes; and took this occaſion to ſpeak to him about their ſuperſtitions, and urged that the gods which he and his deluded followers worſhipped were no gods; but the prieſt inſiſted that they had gods, and a great many, and that they prayed to the good ones to keep away the bad ones; and if he did not bleſs the food, the bad gods would enter into the men and kill them. Brother Broomhall replied, that they were under no apprehenſion of the bad god entering their food, let him pray as much as he pleaſed, he ſhould eat without fear; but the prieſt ſaid, he did not wiſh to do him harm, and walked off confounded. This circumſtance ſhews we muſt expect oppoſition when we have acquired the language, and go forth among them to teſtify that their deeds are evil. O that we may rejoice in being counted worthy to ſuffer for Chriſt's name ſake!

The accounts of former navigators as to the populouſneſs of the country are greatly exaggerated. We think that not a fourth part ſo many will be found as Captain Cook ſuppoſes, perhaps not a tenth.

In this excurſion we viſited one chief, in whoſe houſe were many wooden gods, of different names: the god of the ſun, and moon, and ſtars, of men, and women, and children, &c. They had each a ſword, axe, or hammer in their hands, which, the prieſt ſaid, was to kill thoſe who offended them, unleſs they offered a ſacrifice or atonement for their crime. When they offer any thing, whether men or hogs, or a canoe, they ſay, "Take this, and be not angry."—Yet to theſe wooden repreſentatives they ſeemed to pay little reſpect.

15th. Held a very profitable meeting, to expreſs the feelings of our minds reſpecting the work in which we are engaged. Haſſell and Hodges went to ſeek free ſand at Opārre, but found none. Every houſe offered them fowls, if they would ſtay the dreſſing; and at Pomārre's a hog was immediately killed and dreſſed; they got twenty pine-apple plants: and as they returned they were met every where by the people

with apples, cocoa-nuts, and bread-fruit; and one man forced upon them a baſket containing a roaſted fowl and bread-fruit, which they brought home. "I took occaſion," ſays one of them, "to ſpeak "againſt their intoxication with yava. They ſaid it only made them "dance, and tobacco did the ſame. I wiſh it never had been brought "here by us."

19th—23d. Several ſucceeding days are only marked with ordinary occurrences. Happily to-day our ſiſter Henry increaſed our number with a healthy female child, after a ſafe and eaſy delivery. Thus, inſtead of death making inroads among us, and in a climate ſo different from our native ſoil, not one of us is debilitated with diſeaſe. Surely the deſire of every heart is to devote all our ſtrength to the glory of the great Author of it.

27th. The boat goes on briſkly, and will ſoon be finiſhed. Two of us went to examine the coral reef before the mouth of the river: on the inſide the depth is very irregular; in ſome places the water is two or three fathoms, in others a boat can ſcarcely paſs. The bottom is beautiful; branching trees of coral, with ſmall fiſh of the moſt beautiful and vivid colours ſwimming in the midſt of them. Our canoe upſet, but no danger enſued.

28th. "This evening, after divine ſervice, I walked," ſays W. Puckey, "with a native who had been ſome time with us; and "from the beautiful ſcene of creation around us, I took occaſion to "diſcourſe of Him who made all theſe things. He ſaid, The God "of Prētane made all things there, but not at Otaheite; that one of "their gods reached up, and ſtuck the ſtars in the ſky; and that "Mawwā, a being of enormous ſtrength, holds the ſun with ropes, "ſo that he may not go faſter than he pleaſes. I endeavoured to "undeceive him reſpecting theſe tales of their prieſts; and, pointing "to the houſe at Opārre, told him they were no gods who were "placed there, but the work of men's hands; for there the three "great gods, Ooroo, Tane, and Taroa are, to whom they only "ſacrifice in great extremities, when the prieſts ſay they are angry.

" I aſked the young man, how they knew they were angry. He ſaid, " By ſpeaking to us. I aſked how this was done; he laughing ſaid, " on theſe occaſions, a prieſt wrapped himſelf in a bundle of cloth, " rolled up like a ball, and ſpoke in a ſharp, ſhrill, ſqueaking voice, " 'I am angry; fetch me hogs, kill a man, and my anger will be ap- " peaſed.' I endeavoured to ſhew him the folly and knavery of the " impoſture, and regretted my want of words and language to make " myſelf better underſtood. May the Lord haſten the happy time, " when the power of the goſpel ſhall take root in the hearts of theſe " benighted people!"

29th. Reſolved, without delay, to erect a building for Mr. Lewis to print a vocabulary and grammar; and that each member have a copy, and one be ſent to the directors.

30th. Mānne Manne ſent his tayo, Mr. Cover, a preſent of a double canoe, three goats, and about twenty fowls; with theſe came a letter from Andrew, the Swede, directed to Mr. Cover, wherein he expreſſes a deſire to have ſome of the carpenters ſent over to Eimēo, to aſſiſt in finiſhing Mānne Manne's veſſel. We much ſuſpect the truth of what it contains, it is as follows:

" Sir,

" Upon the requeſt of your friend Mānne Manne, I muſt inform " you, that he deſires your brethren would come over to us as ſoon " as poſſible; and if no more than one can be ſpared, that he would " bring a ſaw along with him, by means of which we may be able " to proceed in finiſhing the veſſel, which, at the preſent time, is in " danger of being burnt down to aſhes, on account of a ſpite that " Pomārre's wife has againſt the old man and me, and even your- " ſelves, for us telling her that ſhe was in the wrong in killing of " her own child. She has ordered the people in almoſt every diſtrict " of Eimēo to ſeize upon the old man, and kill him, and us, and " every one that ſhould take his part. We were aſſaulted the 8th of " this month by an inſurrection of about three hundred men, be-

" longing to our own place, that came on purpoſe to inſult us; but " we being forewarned a few days ago of their intentions, they did " not ſucceed to their wiſh, as the ſteward and I were on our guard; " and, as ſoon as they began to inſult the old man, by firing a round " or two amongſt them they diſperſed without the loſs of any life, " or hurt, except one man that was wounded by me, at the firſt " onſet, with my cutlaſs. They have now aſked our pardon, and " begged peace; but are ſtill very miſtruſtful of them, as they have " removed what little they have to a diſtant part; that we are under " the neceſſity of keeping a good look-out at night, for fear of them " ſetting fire to the houſe, which they have threatened to do. So " if you cannot ſpare any of the brethren to come over, pleaſe to " ſend word by the bearer of this what you think is beſt to be done. " And, if any one ſhould come, I would adviſe them to bring ſome- " thing of defence with them, as that would greatly add to the ſecu- " rity of ourſelves, as well as that of the veſſel.

" He has likewiſe fulfilled his promiſe to you, by ſending you a " pair of canoes, three goats, and ſome fowls. He has alſo ſent by " the bearer two pieces of red cloth, which he wiſhes you to get " made into an uniform coat, turned up with black or blue, and to " have it done as ſoon as poſſible, ſo that the bearers of this may " bring it back with him when he returns, which will be ſome time " in going round to Tiaraboo.

" For my own part, I am ſorry I could not come over to you, on " account of the old man being afraid to ſtay by himſelf amongſt " thoſe troubleſome neighbours of ours. We are ſtill contented, and " will be more comforted by hearing that you and your brethren " enjoy good health, unity and concord amongſt yourſelves, and " peace with the natives. I have no more news at preſent, and " therefore remain, with eſteem, your friend and well-wiſher,

(Signed) " ANDREW CORNELIUS LIND."

At a meeting of the brethren, where this letter was read, it was thought unſafe for any of them to go to Eimēo while there was cauſe of apprehenſion and danger. Neither could they at that time ſpare a ſaw, as they were employed in much neceſſary work of their own. But they agreed that the coat for Mānne Manne ſhould be made with all poſſible diſpatch.

We have ſtrong intimations given us that Micklewright and the Swede intend to ſeize Mānne Manne's veſſel as ſoon as ſhe is fit for ſea, and make for Port Jackſon.

This afternoon our boat being completed, with the help of the natives, we got her out of the houſe, and launched her into the river. It is twenty-two feet long, ſix broad, forty-ſix inches at each end; the bottom ſeventeen; height two feet ſix inches. Forty natives and two or three brethren jumped in as ſhe went off, and rowed down to the ſea: ſhe moves very ſwiftly, conſidering her flat bottom, draws only two inches of water, and is about ſix tons burden.

June 1ſt. Held our preparation meeting for the Lord's ſupper; brother Jefferſon, leader: a precious and profitable ſeaſon; great openneſs of heart. Where any grievance had ſubſiſted, each acknowledged his fault, and expreſſed tender mutual forgiveneſs; and much bleſſing followed.

2d, 3d. Employed in fitting up a printer's ſhop. Viſited by a number of ſtrangers, and by Whyōoa, the younger brother of Pomārre, with his wife, a very elegant woman: fitted up a bedſtead for him, with which he was highly gratified.

4th. Enjoyed the ordinance of the Lord's ſupper. A large body of natives aſſembling round us, we embraced the opportunity of reading to them an addreſs, tranſlated by the Swede, which they ſaid they underſtood, expreſſed themſelves pleaſed, and ſpoke of it to one another.

5th. About fifty people croſſed the river, ſent from Pomārre with proviſions, conſiſting of three hogs, bread-fruit, cocoa-nut, and

mountain plantain, which each man carried at the ends of a pole paſſed over his ſhoulder.

6th. The monthly prayer-meeting at nine. How many holy hands are lifted up for us!

7th. The natives who live with us pilfer us; one of them this morning confeſſed, and impeached his companions. They charged principally two perſons who had left us: theſe were ſent for, and one of them being taken, owned the ſtealing of a large axe, and a check ſhirt. He was impriſoned, but the ſtolen goods being brought back by his friends, he was releaſed with a reprimand; a cleaver was alſo found at Attahooroo, and brought back. The other thief being at the iſland of Eimēo, the natives ſet off in a canoe to take him. In the evening I ſpoke to the young man we had diſcharged, reminded him of the kindneſs we had ſhewn him when ill, and his ingratitude; he ſaid, with tears in his eyes, he was a taata eno, a very bad man.

9th. Dr. Gillham having his clothes ſtolen while he was bathing, three or four of us purſued the thief; he fled. Hearing a drum, we haſted to the place, and having intelligence the thief was there, we ruſhed in, and ſeized him finely dreſſed for dancing; about a hundred fled in a minute; we begged them not to be frightened, as we only wanted the thief, whom we brought off, and chained to a pillar of the houſe; yet he contrived to go off with the padlock; but being purſued, it was recovered, and he was diſmiſſed. None ever think of reſiſting; yet, ſtrange to tell! though they will run any riſk to ſteal, they ſcarcely ever uſe what they get, but lay it up. Pomārre and Otoo have each more articles than any among us, yet they produce none, wear only a piece of cloth round them, and are ever craving for more.

11th. Brother Cover baptized the infant daughter of brother Henry, and preached a very judicious diſcourſe on baptiſm. Many of the natives were preſent, and looked with wonder, as if inquiring, what can theſe things mean? They all expreſſed great pleaſure that a white woman had produced a child among them, and are exceedingly fond of

the infant. Hearing a heeva the other ſide of the river, we called to them to deſiſt. Old Pyatea's wife came out, and ſaid they would do ſo no more, as it was the God of Prētane's day, and immediately left off dancing.

We walked up the valley about a mile, where we have thoughts of erecting our new manſions; ſat down under a tree: the natives, men, women, and children, flocked around us, and ſat down; we ſung an hymn, and went to prayer for the ſalvation of the heathen, in which themſelves joined in attitude. "O how I antedate the time," ſays Puckey, "when I ſhall be able to ſpeak the language of theſe "poor heathen! what opportunities ſhall I then enjoy! O for more "of the primitive zeal of God's ſaints to declare his truth!"

12th. This day the coat was ſent to Eimēo for Mānne Manne by a man from Cornelius Lind, who waited for that purpoſe. A letter accompanied it in anſwer to that we had received.

"SIR, *Matavāi, June 12th.*

"YOUR letter of the 16th ult. I received on the 29th, with a "canoe, three goats, and ſeveral fowls, as a preſent from my tayo "Mānne Manne; for which you will make him my grateful ac- "knowledgments, and aſſure him it will afford me pleaſure when "I ſhall be able to render him a more ſuitable return. Your requeſt "that two of the miſſionaries might be ſent to aſſiſt in finiſhing the "veſſel, I laid before our body, and it was unanimouſly agreed, that "in the preſent ſtate of the ſociety we could not part with any of "the brethren, becauſe of the work neceſſary to be done before the "arrival of the Duff, which we expect in a few days; and all the "time we can ſpare will be needed for getting ready our letters for "Europe.

"With reſpect to the inſurrection you mention, of the 8th ult. "various reports have reached our ears, which give us great un- "eaſineſs, as we were informed you had killed two men. Knowing "neither the cauſe which led to the perpetration of ſuch an act, nor

" the conſequences which might reſult from it, we were induced to " recall five of our brethren who were on leave of abſence in the " diſtrict of Paparra and Tiaraboo. We hope you gave no cauſe to " the natives to commence ſuch an aſſault. If it really originated " in the breaſt of Iddeah from the part you took in reproving her " for her crime, fear not her diſpleaſure: the Lord who hateth " iniquity is able to deliver you out of her hand. You aſk our ad- " vice, what is beſt to be done: we really know not how to counſel " you in this reſpect, but hope your perſons by this time are out of " danger of Iddeah's reſentment. Should it continue on the cauſe " you ſuggeſt, we ſhould afford you protection under our roof.

" By the bearer we ſend an uniform coat for Mānne Manne, made " of the cloth ſent us, and hope it will give him ſatisfaction. The " brethren join with me in grateful acknowledgments for all ſer- " vices; and I remain

" Your ſincere friend,

" J. F. COVER."

A fact was reported to us this day, which, if true, was ſhocking. In one of Captain Cook's viſits he left a great monkey, who was made a chief at Attahooroo; he had a wife and thirty ſervants, and abundance of every thing: they called him Taata ooree harrai, the great man dog. One day the woman ſeeing him catch the flies and eat them, which they abominate, ſhe ran away into the mountains; the monkey and his toutous purſued, but being met by Temārre, who was jealous of his authority, he knocked him down with a club, and killed him.

One of our brethren this afternoon ſitting in his birth writing, a young girl came in, and expreſſed her ſurpriſe that we behaved ſo different to them from what all our countrymen had done. He told her that ſuch practices were wicked, and that if we did ſuch things our God would be angry. " Oh," ſaid ſhe, " but I will come to " you in the night, and then none can ſee us."—He replied, " No-

" thing can be hid from our God; the night to him is as bright as " the day, and there is no darkneſs or ſhadow of death where any " of the workers of wickedneſs can hide themſelves. But, if you " firſt put away your evil cuſtoms, then we ſhould love you."

14th. Viſited by Mawrōa, with a vaſt ſupply of vegetables; three arreoies accompanied him, amazingly fat, and tattoued all over. This ſociety is conſtantly wandering about from iſland to iſland. They are the fineſt perſons we have ſeen, are ſaid to have each two or three wives, which they exchange with each other; and inhumanly murder every infant that is born among them. Wherever they go they exerciſe power to ſeize what they want from the inhabitants. They ſmite their hand on their breaſt, and ſay, " Hārre, give," whenever they covet any thing, and none dares deny them. They never work; live by plunder; yet are highly reſpected, as none but perſons of rank are admitted among them. This makes women ſo ſcarce, and other horrid vices ſo common. May God haſten the time of reformation!

16th. The weather has been unſettled for two or three days. In general we have had it delightful and pleaſant; and no hotter than we have felt in England. We have been able to work all day without inconvenience.

18th. Opened the day as uſual, and enjoyed much of God's preſence; embraced the opportunity to addreſs the natives in a written diſcourſe. They aſſured us that men, women, and children underſtood us, and ſaid, in Engliſh, " Very nice, and very good;" repeating it often, but deſired we would put away the Prētane parōw, and ſpeak to them in their own tongue, which we promiſed them to do as ſoon as we ſhould be able. And oh, that He may give us ſome of theſe ſouls for our hire, who ſent us hither! We might have a hoſt of converts if, like many miſſionaries, we would admit to baptiſm thoſe who confeſs our God and religion to be better than their own. But till we ſee them created anew in Chriſt Jeſus, and turned truly from darkneſs to light, and from the power of Satan unto God,

we ſhall not admit them to the participation of our ſacred ordinances.

A brother took occaſion to ſpeak to Tappeoy, one of our aſſiſtants, and explain what Mr. Cover had preached in the morning, and told him he had himſelf left father, and mother, and ſiſter, and many friends, to inform him about our God and Saviour Jeſus Chriſt, &c. He liſtened with attention, and ſeemed much affected, ſaying, Never Engliſhmen there before talked and acted as we did.

19th. Got up the flag-ſtaff forty feet high, rigged like a maſt, but had like to have loſt my life in procuring it from the mountains, whither we went. The natives climb like ſquirrels. I followed them till the rock became perpendicular, and I dreaded, when I looked down, how to deſcend again without being daſhed in pieces. I committed myſelf to God, and holding by little pits in the rocks very ſlippery with rain, deſcended trembling; one hold failing, I muſt have gone headlong down the precipice; indeed, without the help of the natives, I never could have got down at all. I immediately offered them all the fiſh-hooks and beads about me. One ſtranger only accepted a fiſh-hook; the reſt refuſed to take any thing from me; and he who took the hook ſaid he would go and get the pole we wanted.

A chief had a hog ready dreſſed for us, and ſaid, any poles we wiſhed ſhould be ſent on Friday. As we came back we found the river much ſwollen with rain, and were carried over in many places by the natives. The valley was full of apple-trees loaded with fruit, and hundreds lying on the ground neglected.

On the 24th ſeveral natives came from other diſtricts where the bread-fruit began to be ſcarce, to gather ſome from the trees in Matavāi; upon which thoſe of the diſtrict, conſidering the brethren as proprietors, came and complained to them; ſaying, that, except they prevented it, there would be no fruit left. Accordingly two of our body were diſpatched to talk with them, and claimed their ſole right to all the produce of the trees. The ſtrangers promiſed to come no more, only

begged permiſſion to take what they had got, which was granted; and alſo a canoe lent them, the better to convey the fruit home.

The old chief, according to promiſe, brought us the poles, for which a knife was given him, and ſome red feathers, which greatly delighted him. Went to Oparre in our boat for wood; hoſpitably entertained; viſited the morai, where the great god Ooroo reſides, repreſented by an ugly piece of wood; ſaw there ſeveral altars and ſkulls of men who had been ſacrificed. One of the altars was forty-five feet long, ſupported on pillars of the bread-fruit tree about ſeven feet high; the other about twelve feet ſquare, and on the top an arched ſhed like the tilt of a waggon; here the wooden god was laid. One ſkull we obſerved ſplit acroſs, and in the midſt of the morai a ſalt pool with a young turtle.—Oh! when ſhall all theſe horrid ſcenes be cloſed, and Chriſt alone be exalted?

25th. Service as uſual. The natives are very fond of being dreſſed; we have lent clothes to ſeveral, which at night they honeſtly returned; but they have committed ſome petty thefts, and we hardly know what to do with them: we are loth to puniſh them, yet impunity emboldens them in depredation.

A native coming into our apartments, a brother took occaſion to ſpeak to him about God. He owned the Otaheitean gods were enow, bad, for they ate men, hogs, bread-fruit, &c. which the Prētane God did not, and was "a good fellow," an Engliſh term he had picked up. He obſerved alſo, that when we ſpoke to the Prētane god the good rain comes, and when we do not the good rain goes away, and the hot ſun ſhines; a heavy rain having fallen on two ſucceſſive ſabbaths.

26th. A great quantity of bread-fruit was brought to-day to make mahie, as the time approaches when ripe fruit will be ſcarce in the diſtrict for two months. It is truly wonderful to ſee how Providence has furniſhed this place: as ſoon as the bread-fruit fails in this diſtrict it is ripe in another, ſo that we never want. Cocoa-nuts and plantain we have all the year round; as the evee apples get ripe on

one tree, young ones come on in another. Few trees ever loſe their leaves, and are only deſtitute of fruit for about two months.

27th. A preſent came from Pomārre for the two brethren who work at the forge; a pair of good canoes, ſeven lobſters, a number of fine ſhells, ſeven or eight couple of fowls, two large hogs, with a quantity of Otaheitean cloth; and a meſſage to come to him for more whenever they wanted.

28th. A looking-glaſs was ſtolen by a female native from the women's apartment; we reſolved to expel the man and his wife till it was reſtored. Held our monthly meeting before the communion in great union of heart.

29th. Had a neſt of ſix young rabbits; if they proſper, the hills will ſoon breed them in abundance. Met before the communion; happy unanimity prevailing among us, and unreſtrained freedom of communication. Paid a viſit to Opārre; moſt hoſpitably entertained by Mawrōa: he appears a ſteady friend. About half the beautiful valley in which he lives belongs to him; went with him a-fiſhing with a ſmall ſeine; caught plenty of ſalmon-trout.

30th. Preparing letters for the return of the veſſel, and our uſual employments.

July 1ſt. Otoo ſent a meſſage, deſiring us to diſcharge certain perſons from the houſe, whom he deſcribed as great thieves; at the ſame time he nominated others, whom he wiſhed to recommend to us in the capacity of ſervants. Theſe the brethren knew to be the creatures of Otoo, or, more properly, a part of his miſchievous gang, and ſaw clearly and without unjuſt ſuſpicion, that he wanted them in for no other purpoſe than to ſteal with the greater facility; therefore his motion was rejected. Though it was true many things had been ſtolen, yet we did not think the ſervants guilty: but Otoo's having his own men conſtantly going about the diſtricts ſtealing from the poor natives whatever they ſee, ſufficiently characterizes them, and would deter our people from keeping any of them about the houſe.

5th. A grand aſſembly of arreoies viſited Pyeteah, and began their ſports on the other ſide of the river; many came over the river, and heard brother Cover, forming, as uſual, a half-circle before him.

6th. A great ſhout of the natives this morning, "Te pāhee, "Te pāhee," brought us out of our houſe, and to our great joy the white ſails ſhone before us; went many of us on board, and rejoiced with the captain in the perfect health and ſafety of all the crew.

CHAPTER XIII.

Tranſactions during our Stay at Otaheite, and Survey to aſcertain the Population of the Iſland.

THE tranſactions of this ſecond viſit will deſerve a diſtinct conſideration. The joy of meeting was great, but the ſtay of the ſhip being no longer neceſſary, a ſpeedy departure was announced, and every preparation begun: among theſe was the diſcharge of the remaining cargo, and thoſe treaſures of iron and ſteel that were to be now finally divided between the miſſionaries at the Friendly and Society Iſlands. Accordingly, on the 6th of July, Mr. Harris being landed with his property, in the evening the captain went on ſhore; when a meeting was held, where the public journal was read, and various matters were diſcuſſed concerning the proceedings of the ſociety, and how they ſhould divide the things in the ſhip between them and the party at Tongataboo; when it was agreed to chooſe two brethren to act in their behalf, and two for themſelves, under the inſpection of the captain.

7th. This morning the four miſſionaries appointed to divide the goods began their work; the captain ſuperintended, and Mr. Jefferſon acted as ſecretary, taking an account of the various articles which each party received. This buſineſs, it was foreſeen, would coſt much time and trouble; but as no other method could be deviſed of giving all parties ſatisfaction, the captain promiſed to ſtay till the firſt of Auguſt, which would alſo give the brethren time to finiſh their letters. The captain obſerves with pleaſure, that the two brethren appointed to repreſent their brethren at Tongataboo were moſt attentive to their intereſt, and rather a larger ſhare was allotted them than if two of themſelves had been preſent.

An invitation was ſent to the wives of the miſſionaries, who, agreeably thereto, dined and ſpent the day on board: they expreſſed much pleaſure on finding us all in good health and ſpirits, and left us in the evening highly delighted with their viſit. As for the natives, they crowded on board, few coming empty-handed: many of them were in the Engliſh dreſſes which had been given them by the brethren; and ſeveral of them ſpoke many phraſes of broken Engliſh, ſuch as, "Welcome again; Glad to ſee you, Captain Wilſon."

8th. Iddeah ſent a meſſenger this morning to know if ſhe might come to our houſe. On conſultation, we agreed that brother Cover ſhould go and ſpeak with her; and that if ſhe expreſſed any concern for her cruelty to her infant, and aſſured us ſhe would no more offend us with ſuch conduct, we ſhould be glad to receive her. In this ſhe acquieſced, though we have no great proſpect of a change: ſhe came, however, under ſuch profeſſions, and drank tea with Mrs. Cover; and continuing with us till dark, returned much pleaſed with her reception.

9th. To-day being Sunday, not one canoe was ſeen off in the bay, and the whole diſtrict appeared remarkably quiet. Mr. Cover and Lewis came on board to act as chaplains for the day: the former preached in the forenoon from the ſecond epiſtle of Peter, chap. iii. ver. 18.; the latter in the afternoon from Philippians, chap. i. ver. 28.

10th. Andrew the Swede came from Eimēo, and preſented the captain with a fine turtle. Mawrōa, a kind friend to us and the miſſionaries, brought a hog and a great quantity of bread-fruit; his wife, named Aowh, was with him; ſhe was formerly the wife of Motuara, chief of Eimēo, is the real ſiſter of Pomārre, and mother of Tetua the preſent queen, Otoo's wife: ſhe is a very intelligent woman, and Mawrōa himſelf is better acquainted with the iſlands than any man we have converſed with. Aowh informed us, that in the family of which ſhe was a branch, the reigning prince had been called Otoo; which name paſſed to their firſt-born, whether male or female, the inſtant it was born; the cuſtom obliging the father ever

after to take ſome other name. I mentioned before, that the grandfather of the preſent Otoo changed his to Otēy, his father to that of Teina, and next to that of Pomārre, and ſo on; for having loſt their royalty by the birth of their child, they may change their names as oft as they pleaſe, but cannot before. Otēy was the father of Pomārre, Oreepiah (lately deceaſed), Pytouah, chief of Wapiāwno, and Aowh. Pytouah is an arreoie of the firſt rank, has a rough, diſguſting look, and is much addicted to ava drinking; he was amongſt our viſitors of this day, and received a preſent: they were exceedingly glad to ſee us, and expreſſed much attachment.

It has already been noticed, that ſome of the brethren had made a tour of the iſland, and ſuppoſed the number of inhabitants on both peninſulas to be about fifty thouſand: this ſum, though leſs than a quarter of what Captain Cook calculated them at, was ſtill thought by us as greatly exceeding the population. Therefore Captain Wilſon agreed with Peter to accompany me in a circuit of the iſland, and to try ſome method of eſtimating the number of people in each diſtrict. On Tueſday the 11th we accordingly ſet off, having firſt engaged a man to convey us acroſs the numerous rivulets which we muſt neceſſarily paſs, and two others to carry my linen and what things Peter wanted. It was about noon when we landed near One Tree hill, and began the journey eaſtward through the interior of Matavāi, where the land is far from being clear of underwood; for the beſt roads are unpleaſant by reaſon of the long graſs, which bears a bur called by the natives peeree-peeree, and adhering to the ſtockings becomes painful: the flies were alſo very troubleſome. The bread-fruit and cocoa-nut trees abounded in perfection, and afforded an excellent ſhade from the heat of the ſun. In this diſtrict there are alſo the wild cotton trees, ſome of which were in bloom, but being of a very inferior kind made no luxuriant ſhew; ſome ſpots were planted with ava and ſugar-cane, and in ſome places the latter was growing wild.

The river of Matavāi receives its ſupplies from the lofty moun-

tains which hereabouts form the interior of the iſland; then running a winding courſe down the valley, and through the low grounds of the diſtrict, paſſes cloſe by the miſſionary houſe, and diſembogues at the extremity of Point Venus. At the entrance from the ſea it is ſo ſhallow, that no veſſel drawing above two or three feet water can enter it; nor can they proceed farther up than a quarter of a mile. When we came to its banks, Peter ſhewed me the ſpot where he diſplayed his firſt feats in their wars, and which ultimately ended ſo much in favour of Pomārre and his ſon Otoo. I deſired him to give me ſome account of them. He immediately complied; but dwelt ſo much upon his own performances, as rendered it difficult for me to ſeparate the eſſentials of the ſtory from his frivolous boaſting.

The firſt war, he ſaid, happened in 1793, when he had been but five months upon the iſland. It ſeems, that a chief named Whanno had ſucceeded in wreſting the diſtrict of Whapiāwno from Pytouah; and conſcious that by this uſurpation he would offend Pomārre, he prepared to attack him firſt, but did not conduct his plans with ſo much ſecrecy as to prevent his deſigns coming to the knowledge of Pomārre. The latter, though not a warlike chief, prepared to oppoſe Whanno with all his ſtrength. Peter and Andrew were engaged, with the Jew, who was a good markſman. Whanno had to aſſiſt him almoſt every chief on the north-eaſt ſide of the large peninſula. When all was ready, the latter chief ſent word to Pomārre of what he intended; and a day or two after entered Matavāi with all his men. Iddeah was at that time on ſome buſineſs at the eaſtern part of the diſtrict, and nearly fell into their hands; they chaſed her to the river, where Pomārre's party ſtood ready to receive them. Iddeah got ſafe over, and placed herſelf in the front of the men; when one of the enemy, bolder than the reſt, ran acroſs the ſtream, and aimed a ſtroke at her; and would, but for Peter, who ſtood cloſe by, have effected her death: he running to her aid, and ſeeing the man lift his club, wreſted it out of his hands, chaſed him back

through the river; and more of the party coming up, the man was killed. The body of Whanno's troops had retired a little back; but one ſkulking behind a tree was ſhot. This threw all the reſt of Whanno's men into a panic; they precipitately fled, and in great confuſion: two more were ſlain in the chaſe, from which Pomārre returned victor. This ſecured to him the diſtricts of Matavāi, Opārre, and Tettaha, all he ſeems then to have been poſſeſſed of. Five or ſix days after this he muſtered his men, now fluſhed with ſucceſs, and proceeded to Whapiāwno. Whanno and his men were afraid; a running fight took place, one woman was killed, but the warriors fled to the mountains. However, in three days they came down and renewed the combat, and were now ſeverely beaten, no leſs than twenty-five of their number being ſlain; which, conſidering their ſhyneſs to cloſe in battle ſince the introduction of a few muſkets, was certainly a great number. This victory entirely cruſhed Whanno, and by it all the northern ſide of the peninſula, from Matavāi to the iſthmus, became ſubject to Pomārre and his ſon Otoo. Still they had powerful enemies who were meditating a grand attack upon them; theſe were Wyheatua, king of Tiaraboo, and Temārre, chief over all the diſtricts on the ſouth ſide from the iſthmus down to Attahooroo: over the latter diſtrict was young Towha, who wiſhed to remain neuter, but was forced by Pomārre to join his party, though he was more inclined to favour Temārre, and was afterwards charged with having ſecretly concerted matters ſo as to gain him the battle. Temārre encouraged his men by telling them that he had muſkets, powder, ball, and white men, as well as his adverſary; and that themſelves were more numerous than Otoo's party. The whites he had were Connor, an Iriſhman, and James Butcher, a Scotchman, both of the Matilda's crew. Accordingly, about a month after the battle of Whapiāwno, theſe powerful adverſaries met in the diſtrict of Attahooroo; but being afraid of each other in no ſmall degree, the firſt day was ſpent and nothing done. In all their movements they ſurrounded the white men, truſting more in them than ever an Aſiatic

did in his elephant. On the ſecond day the onſet began; but in a ſhort time Towha's men, who were in front, ran away, and all Pomārre's followed their example; which was afterwards charged on Towha, as his preconcerted ſcheme: Peter, Andrew, and the Jew, however, ſtood their ground, and ſhot four men. Butcher and Connor were obliged to run for their lives, and Oammo, the father of Temārre, was killed by a muſket ſhot. Theſe advantages brought their party back to aſſiſt them; all their adverſaries fled, and a complete victory was gained for Pomārre, whom they found at a great diſtance from the fight, quite overcome with fear, and lying flat on the ground, held faſt by the roots of a tree. When they acquainted him with their ſucceſs he would hardly believe it, but continued to lie like one out of his ſenſes: ſo little courage did this chief of the victorious army poſſeſs. The routed party fled to the remoter diſtricts; ſome took refuge in the hills; one man in particular got up a very dangerous precipice, and threw large ſtones on his enemies below, and kept his ſtation till he knew their rage had ſubſided. The conſequence of this battle was, that Temārre became ſubject to the victors; was obliged to give to Otoo the great morai at Papparā: alſo every other privilege of the ſupreme chief. A houſe was built by Otoo in all his diſtricts, where ſome of his ſervants conſtantly reſide, and he occaſionally viſits: they repreſent his ſovereignty, and none dare to paſs them without ſtripping, the ſame as to himſelf. However, notwithſtanding theſe things, the power of Temārre was ſtill very great; he was left in poſſeſſion of all his diſtricts, and exerciſes the office of chief prieſt of the Eatōoa on that ſide of the iſland.

Towha being charged with treachery, was ſtripped of his diſtrict, and obliged to live as a private man in Papparā. Wyheatua had fled to Tiaraboo, where in a ſhort time after he was defeated, and reduced in a like manner as Towha to a private ſtation, and Otoo's younger brother made prince of his kingdom.

Pomārre being now in poſſeſſion of all Otaheite, thought of revenging the injury the chief of Eimēo had formerly done by deſtroying

his canoes and the houſes of Matavāi. With this intent he ſent his party againſt that iſland, where his ſiſter Wyreede Aowh made ſome reſiſtance; but ſeven of her men being killed, ſhe was obliged to acknowledge the conqueror, and take up her reſidence in Otaheite. In her ſtead Iddeah and Mānne Manne were made chiefs of the iſland.

Thus Pomārre (the Otoo of Captain Cook), on whom the favour of the Engliſh had drawn many enemies, and who at different times was ſo chaſed and ſtraitened by them, that, afraid of his life, he has frequently entreated his viſitors to take him off the iſland, had now, at a very good time, extended his power far beyond all former example, and that without either courage or talents for war comparable to his enemies; ſo that I cannot but aſcribe it to the providence of the Almighty, who ordereth all things after the counſel of his own will, and for the accompliſhment of his glory and gracious purpoſes. In whatever way theſe events are viewed, they certainly are much in favour of the miſſion; for it is clear, that thoſe employed in it can proceed in their work with greater ſafety than when the natives were continually engaged in war.

Leaving Matavāi river we came to the eaſtern part of the diſtrict of Matavāi, called Teahonoo, over which Wyreede Aowh preſides. She and her ſecond huſband, Mawrōa, were at Opārre, where they alſo have a dwelling. Their houſe in this place is exceedingly neat and clean; before it is a platform of gravel ſtones carefully levelled and ſmooth, and at the front of this a regular row of cocoa-nut trees; and by the ſide of the houſe a fine rivulet of freſh water runs from the hills. The low land hereabouts is not more than a hundred yards wide. Her ſervants were buſy preparing a brown dye from the bark of a tree called mohoo, which they broke ſmall into a bowl of water, and letting it lie till ſoftened, they bruiſed it till the liquid became of the colour they wanted. We next aſcended a high hill called Tappahey, which runs into the ſea, and ſeparates Ma-

tavāi from Whyripoo. The hill is included in the former diſtrict, a great ſtone on the eaſt ſide being fixed on for the boundary of each.

From Tappahey the ſmall diſtrict of Whyripoo extends near a mile, the ſhore ſtraight, and the low ground about two hundred yards wide; it has alſo a valley of ſmall extent. We walked about half way along it, and ſtopped for a while at the houſe of Inna Madūa, the widow of Oreepiah. She was abſent, but her head ſervant Ahēine Eno received me kindly, and would have dreſſed ſome fiſh if I had promiſed to wait; but wanting to go further, I declined his offer. This man having a ſhrewd, intelligent countenance, I deſired Peter to communicate to him the purpoſe of our journey, and to aſk how many perſons he thought uſually reſided in Whyripoo; aſſigning for our motive the wiſh of the earees of Prētane to render them ſervice according to their numbers: when he inſtantly ſuggeſted a mode, which I afterwards adopted. He ſaid, that in Whyripoo there were four matteynas, and to each matteyna there were ten tees; and by theſe he eſtimated the number of men, women, and children, to be about two hundred and fifty. I deſired him to explain what a matteyna was, and what was a tee. The former, he ſaid, was a principal houſe, diſtinguiſhed either by a degree of rank in its ancient or preſent owner, or by a portion of land being attached to it; and ſometimes on account of its central ſituation to a few other houſes: that the matteyna ſets up a tee (or image) at the morai, which entitles it to the liberty of worſhipping there; and the other houſes in the department of the matteyna claim a part in the ſame privilege, and are thence called tees: that in ſome matteynas there are eight or nine perſons in the family, in others but two or three; and that it frequently happens, that a matteyna or a tee is totally deſerted. Therefore, from this account, and what I afterwards ſaw of the thin population, I allow but ſix perſons to each matteyna, and the ſame to a tee, as the latter is often occupied by a larger family than the former, and as both terms do ſometimes apply

to the ſame houſe; conſequently, as often as this occurs, there will be an error of ſix in exceſs.

According to the above, the number in

Whyripoo is	—	—	Mat.	4 × 6 = 24
			Tees	40 × 6 = 240
				264 fouls.

Ahēine Eno, the name this man at preſent went by, means a bad woman; it ſeems that his miſtreſs Inna Madūa was a character of this kind, and had got this name from the natives; but not liking it, transferred the name (though not the odium) to her ſervant. This diſtrict did belong to Whapiāwno, but was lately preſented by Pytouah to his brother's widow.

The next projecting hill which obſtructed our paſſage is called Row-row-apāre; it divides Whyripoo from Whapiāwno: we paſſed it by the ſea up to the ancles in water, and then had to walk round a bay about a quarter of a mile wide, when we came to a fine border of low land, which at this part, being the weſt entrance of the diſtrict, is about a furlong and a half wide, in length coaſtwiſe a mile and a half, and at the eaſt part not quite a furlong wide; thence to the eaſt end of the diſtrict the hills run cloſe to the ſea, and the road lies over rugged ſharp rocks. There is a fine valley which opens about a mile eaſt of Row-row-apāre, abounds with fruit-trees a conſiderable way up, and is inhabited. This is the only valley that runs quite acroſs the iſland; on the oppoſite ſide it opens into Papparā, a little weſt of the great morai.

Pytouah reſides at the weſt part of the low land; and as it was too late for me to reach another diſtrict, I propoſed ſtaying here for the night. Both himſelf and his wife I knew were at the ſhip, but his head man, or overſeer, very readily dreſſed a pig; and after we had dined I took a walk through the diſtrict, and Peter with me. The houſes here were all neat and well built, and there was bread-

fruit in abundance. We ſtopped at one place where three houſes ſtood, and inquired of the owner, how many matteynas were in the diſtrict; to anſwer this he took ſome ſmall rods, and naming each matteyna as he counted them into Peter's hand, made the whole number thirty-two, including Whyripoo, for which he counted the ſame as I had got before; therefore, deducting four, the number is twenty-eight. In ſome, he ſaid, were ten tees, in others nine, eight, and ſeven; and made the ſame obſervations on their being peopled as Ahēine Eno had done; therefore, as I could not get the tees exactly, I counted as under: viz.

Matt.				
7 of 10 tees = 70	Brought forward	264		
7 of 9 do. = 63	238 × 6 = 1428	=	1596	thoſe of the valley included.
7 of 8 do. = 56	28 × 6 = 168			
7 of 7 do. = 49			1860	men, women, and children.

Before we got back to Pytouah's houſe it was dark, and they had all gone to reſt but one man, who ſhewed me to a new houſe, where, for want of bed or bed-clothes, I ſlept on the ground, and ſpent the night very uncomfortably; and might have ſpent it worſe, had not Peter, towards morning, lent me a blanket, which he had brought as a neceſſary article in travelling round Otaheite.

12th. At daybreak we proceeded on our journey, and paſſing ſeveral good houſes, came to the river, which is here three feet deep. My man Charles took me on his ſhoulders, and carried me through with great eaſe. When we had gone a little farther we came to a very bad road, having to walk over the ſtones fallen from the rocky cliffs which project here. One place was very dangerous; it is called Oratatahah. We had to aſcend the cliff half way, and paſs along a narrow path where was hardly room to fix the feet. The rock is quite perpendicular; and, had we fallen, it was near twenty fathoms above the ſea, which beat violently againſt the baſe. Here it is ſaid Pomārre once fell, but the tide being up at the time, when he found he was going, he threw himſelf well off, and received but

little harm. When we had ſafely paſſed this ſpot, we ſat down on the rocks to breakfaſt on the remains of Pytouah's pig; for it is the cuſtom here, that whatever their hoſpitality provides for ſtrangers, the fragments of it are always brought away. About nine o'clock we came to a ſteep rock which terminates Whapiāwno, and forms the weſt point of a ſmall bay. The eaſtern point is called Owhoona. Betwixt the two is a ſmall diſtrict called Wharoo-my, over which Wyreede Aowh preſides; it has a valley running up a little diſtance; it has but one matteyna and nine tees, equal to ſixty perſons. A little further eaſt is another ſmall diſtrict belonging to Mānne Manne, called He-wow; it has two matteynas; in one there are ſeven tees, in the other four, which makes the number of inhabitants ſeventy-eight. Mānne Manne, who has ſeveral of theſe eſtates, was at Eimēo, and the care of the place was in the hands of Teboota, his head man, who was at this time carrying on the building of a large houſe for the old prieſt. Teboota preſuming on his maſter being tayo to the captain, inſiſted on my ſtaying to refreſh at his houſe, and immediately began dreſſing a couple of fowls and a young pig. In the interim the people ran from every quarter of the diſtrict, in order to gratify their curioſity; yet when they had all got together and ſat down, I could count no more than thirty-five, which is certainly no ſign of extraordinary population. After receiving a good dinner from Teboota, and much kind treatment, my followers packed up the fragments, and I paid our generous hoſt with a draft on the captain for a pair of ſciſſars; and as they have no doubt of the ſpecified value of the paper, and have learnt how to negotiate the notes, he ſeemed quite rich. What a commencement of civilization!

We next came to the ſmall diſtrict of Hahbawboonea, and paſſing a hill called Oteteawno, reached another almoſt equally ſmall, named Honoowhyah. In the former are one matteyna and eight tees, equal to fifty-four perſons. The latter has three matteynas, containing in all twenty-eight tees, and one hundred and eighty-ſix inhabitants.

The ſhore along theſe two diſtricts is a ſandy beach, and bending a

little inward makes a curve. The low land on which the houſes are built forms in each place a kind of triangle, the interior corner of each being joined to a valley, formed by ſteep hills on each ſide, which are covered with trees to their ſummits, and running in a winding direction: they afford a view remarkably wild and romantic. Rivulets of excellent water run through both diſtricts, which, notwithſtanding, hardly deſerve to be mentioned for fertility.

Otoo has one of his regal houſes in Honoowhyah, and, in paſſing it, my company was obliged to ſtrip. Nearly oppoſite is a ſmall rock, a little way advanced into the ſea, ſacred to the feet of Otoo; for none beſides dares to ſtand upon it; and I think he deſerves to ſtand the ſtatue of Folly, if ever he raiſes his own living image there. In walking along, about forty people came with great eagerneſs to gaze; had the place been populous, I think more would have come.

Rounding another hill, we came to the diſtrict of Nahnu Nahnoo: it belongs to Pomārre, and is much like thoſe I had lately paſſed in appearance and population; it has three matteynas and eighteen tees, which makes the number of inhabitants one hundred and twenty-ſix.

The next dividing hill is called Peepe-pee; we walked round it over ſharp rocks, which are a kind of baſaltes. A little further eaſtward there is a gentle ſlope from the hills towards the beach, and upon this ſlope are many cocoa-nut and bread-fruit trees, but no houſe or inhabitant. After paſſing this we came to the diſtrict of Otyayree; in the middle of it the low land is about a furlong wide, narrowing towards the extremes. The ſhore is a flat rock; the coaſt bending out and in. I ſtopped at a chief's houſe; his name is Noe Noe; and had the following account: namely, two matteynas and twenty-two tees, equal to one hundred and forty-four inhabitants. This chief had a double canoe juſt finiſhed; it was the largeſt I had ſeen, meaſuring in length fifty-eight feet, excluſive of a long board which runs over the fore part; the ſtern was twelve feet high, though a-midſhips only three feet and a half. The two were faſtened together in the uſual method by rafters, upon which a platform was

made, where a houſe was intended to be placed for the principal perſons to ſit or ſleep in; and this I ſuppoſe is one of the larger war canoes, though not ſuited for expert manœuvres.

Having done my buſineſs here, I intended to have gone a few miles farther, but had not proceeded many yards when I met Poppo, the tayo of Dr. Gillham, who entreated me to ſtay all night at his houſe; which offer I accepted, being rather fatigued with travelling over bad roads all the day. Poppo was very aſſiduous to entertain me well. A pig was inſtantly killed, and a comfortable bed prepared. Here about forty people collected. The ſupper, which was very good, was ſerved up with ſalt water. Before I went to reſt I made my kind hoſt and his wife each a ſmall preſent, and in return they gave me the cloth which compoſed my bed, and alſo an upper garment.

13th. At daylight we renewed our journey. Poppo accompanied us to the end of the diſtrict, which is at a hill called Annaboo: from hence I firſt got a ſight of Tiaraboo, but ſtill at a conſiderable diſtance from it. The diſtrict we were now come to is called Wahaw-heinah. The low land is here about a quarter of a mile broad, and the ſame in length; behind are lofty hills, forming two valleys, whence run large rivulets of water, which, after interſecting the low ground in ſeveral places, unite near the ſea, and form a deep and rapid ſtream. In fording it my man Charles was up to the middle, ſo that in rainy weather it muſt be impracticable to croſs at all. The coaſt along the diſtrict bends in; the beach is black coral ſand, and on it the ſea broke violently.

We ſtopped at a houſe as large as that of the miſſionaries, where were ſeveral natives, but none poſſeſſed the intelligence we wanted; therefore one was diſpatched to bring a proper perſon, who informed us that in the diſtrict were four chiefs, of whom Roorah was principal; each is over a matteyna; two of theſe matteynas have eleven tees each, one fifteen, and one ſixteen; the number of people is accordingly three hundred and forty-two.

Proceeding thence, the next hill (or cliff) we came to is called Boo-te-awmoo, which divides the latter diſtrict from Hedeah, which laſt runs quite to the iſthmus. Off this place where we now were, and diſtant about a mile from the ſhore, there lie two ſmall iſlets; the weſternmoſt is called Booroo, the other Wharre-arra-roo. From theſe Charles informed me that a reef runs quite down to Matavāi: it lies about two miles off ſhore, and has in ſome places only four and five fathoms water upon it.

Turning the point of Boo-te-awmoo, the land bends ſouthward towards the iſthmus. When we had got a little way we ſtopped at Peter's friend's houſe; he was by trade a fiſherman, who ſupplied his neighbours with fiſh, and received from them canoes, hogs, fruit, roots, and cloth. He had been on the reefs, and came in while we ſtaid with ſome lobſters and mullet, of which he gave us a part, and I paid him with a pair of ſciſſars. At this houſe were about twenty perſons collected, including the family. We left this place; and as I walked along the diſtrict, I obſerved more weeds and underwood than in any part of the road which I had paſſed: ſome places of conſiderable length had nothing but long overgrown graſs, which obſtructed all paſſage but by the ſea-ſide. The houſes were thinly ſcattered, and as thinly inhabited; in moſt of them they were building canoes, but none of a large kind. They all had iron tools; the hatchets were taken off the helves, and fixed as adzes. I inquired for a *ſtone hatchet*, which will ſoon be a curioſity to themſelves; but they had none: alſo how long it took them to build a canoe with iron tools; they anſwered, about one moon. I then aſked them how long they formerly were in doing it with their ſtone hatchets: at this they laughed heartily, and counted ten moons. When we had reached nearly oppoſite to Bougainville's harbour, the natives directed us to a chief's houſe, where we found Inna Madūa, who, ſince the death of her huſband, is chief over all Hedeah: though this was not her dwelling-houſe, ſhe nevertheleſs aſſumed the command, and ordered a dinner inſtantly to be dreſſed. In the

interim the old chief gave us the name of every matteyna in the diſtrict, from Boo-te-awmoo to the iſthmus, as follows:

Matteynas.	*Tees.*
Rah-ourey	2
Mattaheyaboo	2
Raa-oureyenia	1
Wattarow	1
Atta-toutou	4
Atta-mayhowe	2
Attetarree	1
Do.	1
Atte-hourah	2
Atte-te-hey	2
2d Mattaheyaboo	2
	20
	6
	120

Matteynas.	*Tees.*
Atte-popu-te	3
Tootahrah -	2
Ah-hotoo-tooahnah	2
Ah-hotoo-teynah	2
Tahmatta-oura	4
Atte-mah	4
Arroo-attomah	3
2d Ah-hotoo-teynah	2
Oroopah	2
Atte-hayreynah	3
Ah-how-atouah	6
	33
	6
	198

Matteynas.	*Tees*
Nooahnah	6
Toute-tooah	3
Aree-tye	3
2d Tahmatta-oura	6
Atte-oumah	6
Arra-whynah	12
3d Tahmatta-ourah	7
4th do.	7
Atte-houah	2
To-e-orah-pah-mooah	9
Atte-eynah	6
	67
	6
	402

Matteynas.	*Tees.*
3d Mattaheyaboo	6
3d Ah-hotoo-teynah	6
Wah-tey	4
Atte-hoonoo	2
Atte-to-aree	2
4th Mattaheyaboo	2
O-howpay	4
Atte-towee	4
Ottowah	17
	47
	6
	282
	120
	198
	402
	1002
42 matteynas × by 6 =	252
Men, women, and children	1254

This may be thought but a ſmall number for ſo large a diſtrict, eſpecially when the magnitude of Captain Cook's and Lieutenant Corner's eſtimations is conſidered; but according to the beſt of my judgment, after paſſing through it, and paying every attention, I think even this ſmall number exceeds the truth; and ſurely it is no argument in favour of great population, that at this houſe where I got the account, no more than thirty people ſhould be collected at any time while I ſtaid, including Inna Madūa's retinue, and thoſe whom eager curioſity brought to ſee me.

When we had dined, Peter informed me that it was too late to proceed, as he knew of no good lodging-houſe but at too great a diſtance; therefore we ſtaid where we were for the night. My bed and Peter's was laid at one end of the houſe. Inna Madūa preſented me with more cloth for ſheeting, and I gave her in return a pair of ſciſſars, a looking-glaſs, and ſome trifles I had purpoſely brought to

anſwer ſuch occaſions. In this houſe was an epitome of their general employments: at one end women were paſting cloth together; ſome men were making ſinnet and lines, while ſome ſlept, and others were drinking ava: this laſt they drink in an unſocial manner, by one, two, or three at a time, and out of a ſmall cocoa-nut ſhell; whereas at the Friendly Iſlands, one or two hundred form a ring, and from a large bowl they ſhare nearly all alike; but it ſeems to be ſo ſcarce here, that none except the earees can be ſlaviſhly addicted to it. This evening I learnt that, beſides the members of the arreoy ſociety, it is the common practice among all ranks to ſtrangle infants the moment they are born. A perpetrator of this horrid act was among thoſe whom curioſity drew to viſit us: ſhe was a good-looking woman, and eſteemed by the natives a great beauty, which I ſuppoſe to be the inducement that tempted her to murder her child; for here the number of women bearing no proportion to the men, thoſe eſteemed handſome are courted with great gifts, and get ſo accuſtomed to change their huſbands, to go with them from place to place, and run after the diverſions of the iſland, that rather than be debarred theſe pleaſures, they ſtifle a parent's feelings, and murder their tender offspring. As no odium whatever is attached to this unnatural deed, many hundreds born into the world are never ſuffered to ſee the light. When either father or mother are diſpoſed to ſave the child, they ſometimes ſucceed, but not always; for if the woman ſays ſhe will not rear the child, the man in general ſubmits to her will: on the other hand, when ſhe proves humane, and he is ſteady to his cruel purpoſe, the infant is often ſaved, for ſhe orders matters ſo that ſome neighbours ſhall interpoſe, and if the child is not inſtantly put to death, they dare not do it afterwards; but the moſt inſenſible become as fond of their children as any refined people can be. I ſhall only notice farther, that both parties do oftener make up their minds to ſave the male than the female, which partiality accounts for the diſproportion of the ſexes, and is none of the leaſt cauſes of the thin population; for the men that are not wealthy in cloth, hogs, or

Engliſh articles, wherewith to purchaſe a wife, muſt go without one; and this leads them to practiſe the great crime of onaniſm to an exceſſive degree, and renders them unfit to cohabit with women: but all their vices of this nature are too ſhocking to be related. When the arreoies deſtroy their children, they ſay it is to retain the privileges of their ſociety: but what excuſe can thoſe make who are not of their number? It is ſaid of Gelon, king of Syracuſe, that having conquered Carthage, he made it the chief article in the treaty of peace, that they ſhould aboliſh the cuſtom of ſacrificing their children. And while humanity reflects and ſhudders at the behaviour of the Otaheiteans, one can hardly help indulging a wiſh that either the ſword of a Gelon, or rather the ſpirit of the Prince of Peace, were applied to oblige them to relinquiſh their abominable and unnatural practices.

14th. About ſix in the morning we aroſe, packed up our things, and proceeded on our journey. Inna Madūa accompanied us to her proper dwelling, which lies near a mile farther on. Here I thought I got a ſight of an European garden; the plats of ava-ground were laid out in ſuch nice order: each bed formed regular parallelograms, trenched two feet deep, and diſpoſed with a great degree of taſte; the whole encloſed with a fence of bamboo. Her houſe, which was full one hundred feet long, ſtood on the ſea ſide of the garden. At this place we parted from her, and walked about two miles along an irregular coaſt, where the low land in moſt places is very narrow, and hardly a bread-fruit or cocoa-nut tree to be ſeen. We then came to another dangerous cliff called Pah-rah-tou-tea. As we paſſed along the ſide next the ſea, the footing was extremely narrow, and the ſight below tremendous. Deſcending the oppoſite ſide, a valley opens, running between lofty hills, with a triangular piece of low land near a furlong in length, and a river of conſiderable depth and breadth. Cloſe to the ſea the paſſage is narrow; there we forded, and aſcended a ſteep hill, from the ſummit of which we had the choice of two roads; the inner one was much out of our way, and by the outer we muſt

deſcend the cliffs: however, thinking this no worſe than thoſe we had paſſed already, we took the latter, but preſently came to a moſt alarming place, about ſix yards wide, where there appeared neither place for hands nor feet. Here I was at firſt afraid, and had thoughts of going back; but with the help of the Otaheiteans, who are uſed to this work, I got along ſafe. Obſerving an old man had followed us from Inna Madūa's houſe, Peter inquired what he wanted; he anſwered, that Inna's mother had ordered him to follow, and if I gave any thing away in the diſtrict, he was to ſeize it, and take it to her.

When we had got within a ſhort mile of the iſthmus, in paſſing a few houſes, an aged woman, mother to the young man who carried my linen, met us, and, to expreſs her joy at ſeeing her ſon, ſtruck herſelf ſeveral times on the head with a ſhark's tooth, till the blood flowed plentifully down her breaſt and ſhoulders, whilſt the ſon beheld it with entire inſenſibility. I was not aware of this action to prevent it, but as ſhe continued it without mercy on herſelf, I ſpoke to them angrily, and obliged her to deſiſt. The ſon ſeeing that I was not pleaſed with what was done, obſerved coolly, that it was the cuſtom of Otaheite. When we had gone about a furlong farther we put up for the night, at a houſe which lately belonged to a woman with whom Peter had lived, but ſhe was now dead. She had been wife to Richard Sinnet, one of the unfortunate mutineers, who was loſt in the Pandora, and by him had two fine girls, who are now about ſix or ſeven years old; they are of a fair mulatto complexion, and very lively and talkative. Since the mother's death Peter has taken care of them; they were glad to ſee him, and received each a ſmall looking-glaſs, as did alſo the woman of the houſe. When we had reſted a few minutes, Peter informed them that ſince the ſun was at ſuch a height we had not eaten any thing: this being known, it was impoſſible to behold with indifference the joy which thoſe kind people expreſſed on having an opportunity of entertaining me; they inſtantly dreſſed a couple of fowls for my dinner, and a pig for the

Otaheiteans and Peter; for he pretended, that, being obliged to comply with ſome of their cuſtoms, he durſt not eat in the houſe where I was. After enjoying a comfortable meal, as the cool of the evening by that time drew on, I got Peter, who, as well as myſelf, was rather tired with the day's walk, to accompany me to the top of one of the adjacent hills, on each ſide of which ran a deep valley. From the centre hills towards the ſea, for a little diſtance up, the hills abounded with cocoa-nuts and bread-fruit, and the more interior parts with mountain plantain, tarro, and a variety of other things, which they have recourſe to when the low land cannot ſupply all their wants. Aſking Peter what reaſons they gave for not cultivating more of thoſe articles on the low ground, as it was evident they would grow as well, or better, there, he ſaid it was on account of the havoc made by the arreoies, and thoſe who accompany Otoo in his feaſtings round the iſland; at which times, though they only ſtay two or three days in a diſtrict, they conſume and wantonly deſtroy all the produce, and often the young plants, leaving nothing for the ſettled inhabitants of the place to ſubſiſt on, but what they derive from the mountains: on this account they ſubmit to the trouble of climbing almoſt inacceſſible places, rather than expoſe much of the produce of their labour to thoſe privileged robbers. From this hill we alſo had a view of the coral reefs which lie interſperſed along this coaſt, ſome of them a conſiderable diſtance off ſhore: there are ſeveral openings, and probably anchorage within moſt of them; but I apprehend the ground muſt be rocky, and bad for cables. Reſpecting the diſtrict itſelf, from Boo-te-awmoo to the place where I now was, cloſe to the iſthmus, it is little better than a wilderneſs of rank weeds and uſeleſs trees, and that even in places where the low land might be rendered moſt fertile and valuable, though it no where exceeds two furlongs in width. In ſome places where we were obliged to quit the ſea-ſide, travelling became exceedingly fatiguing, on account of the long graſs, weeds, marſhes, and numerous rivulets of water: in others the hills project into the ſea, and form broken and dangerous precipices,

ſome of which I have noticed before. Beſides this, it merits the name of a deſolate diſtrict, from the few houſes it contains, and its thin population. However, the place where I now was might be deemed an exception; it is about a mile long, and a furlong wide; and is better furniſhed with houſes, inhabitants, and fruit-trees, than any place of equal ſize in the diſtrict.

When we returned to the houſe we found a ſervant whom Pomārre had ſent to meet and conduct me to the place in Tiaraboo where himſelf and retinue were preparing for a great feaſt; but as this took me out of the way of my intended route, I ſhould not have conſented to it, had not Peter frequently mentioned the precipices at the eaſt end of the iſland as impaſſable by any but the natives; who, though even accuſtomed to it, were frequently daſhed to pieces; and that, without running that riſk, the account I wanted could be equally well got from the chiefs of the ſeveral diſtricts, who would be with Pomārre on the ſouth ſide of that peninſula. Therefore I agreed to accompany the man acroſs the iſthmus next morning.

15th. At daybreak we roſe. Peter then aſked me whether I durſt ſleep in a houſe where there was a corpſe; and ſhewed me the ſkull of Richard Sinnet's wife, wrapped in cloth, hanging to the roof of the houſe. It ſeems that ſhe died at Eimēo, and was there put upon a tupapow till the body was dried; the head was then cut off, and brought to this place, where ſhe had poſſeſſed ſeveral acres of ground.

Departing from hence, we aſcended a hill, moderately high on the Otaheite ſide, and walked about a mile over a fine piece of land, which ſlopes gently from the middle claſs of hills to the iſthmus, and is all along covered with a ſtratum of rich brown mould, fitter for the purpoſes of agriculture than any ſpot on the iſland: a few trees are ſcattered upon it; but on large ſpaces there is nothing but graſs and fern. The iſthmus ſeemed covered with trees quite acroſs; and beyond it, on the Tiaraboo ſide, the land for three or four miles appeared exactly like that I was now upon, covered with fern, and level at top, but broken, or rent as it were, into chaſms or deep hol-

lows, and riſing with a gradual aſcent towards the lofty mountains which occupy the middle and eaſtern diviſions of Tiaraboo. At the ſouth ſide of the iſthmus, where we deſcended to croſs, a cove about ſixty yards wide, and of depth ſufficient to admit a ſhip, runs cloſe up to the low neck: it would be an excellent place for a ſhip to moor in, if a ſafe paſſage could be found between the large flakes of coral which lie without it; and I do not think this impoſſible, though, except commerce were brought thither, it would be unneceſſary.

Beſides this cove, we croſſed two more ſhallow ones, and then entered the firſt diſtrict of Tiaraboo, called Toa-howtow. Here the low ground is ſo marſhy, that at every ſtep we ſunk almoſt knee-deep. It is alſo covered with underwood, but abounding in bread-fruit and cocoa-nuts. Farther eaſtward the ground is more dry and hard; and we fell in with a few houſes, where canoes were building, and the women beating cloth: they informed us that the diſtrict contained one matteyna and thirteen tees, which make eighty-four inhabitants. The next diſtrict is Wyoo-roo; the chief's name Vee-vee Roo-rah: it has ſix matteynas, containing forty tees, which make two hundred and ſeventy-ſix inhabitants; and with reſpect to the ſoil, fruits, &c. is exactly like Toa-howtow: the low land in both is ſcarce a furlong wide, and the coaſt waving.

It now began raining hard, which obliged us to ſtop where was a chief who knew Peter. His canoe was hauled upon the beach, and the little houſe taken off it for him and his wife to ſleep in. And this is their common practice; ſo that wherever they land, if in a large canoe, they always have a houſe in readineſs. While we ſat under an adjoining ſhed, and the chief and I were exchanging preſents, a boy picked my pocket, but, finding himſelf diſcovered, he dropt the booty; however, the chief was ſo enraged, that he immediately went in purſuit of the boy, and intended to puniſh him ſeverely if he caught him.

The rain ſubſiding, we ſet off again for Mattahwey, which was the next diſtrict, and where Pomārre was with his retinue. On our

way we were met by the young king, ſon of Pomārre, and his betrothed wife, both carried upon men's ſhoulders; he aſked for an axe, ſciſſars, &c. but I had none to ſpare, therefore deſired him to go to the pahie (ſhip), and they ſhould be given him. He alſo aſked Peter ſeveral queſtions concerning the places and people he had ſeen on his voyage with us. At laſt we reached the head-quarters, which were no more than a few canoe-houſes and temporary ſheds, the beſt of which was occupied by Pomārre; and to it I was conducted. As for himſelf, they ſaid he was at a houſe farther on, buſied with his ſervants in preparing cloth, but that a meſſenger was gone to inform him of my arrival. Accordingly he came in a ſhort time, expreſſed much joy on ſeeing me, and ſaluted noſes; he alſo inquired for the captain, and moſt on board. When I aſked him his reaſons for not going to Matavāi, he anſwered, that at preſent he could not poſſibly go, it being a very buſy time with him, having to collect canoes, cloth, hogs, &c. to give away among the different chiefs and arreoies, who would attend him to the great feaſt at Papparā, which was to take place in a few days, and for which all the iſland was looking up to him. This excuſe I had reaſon to believe, for public care ſeemed engraven on his countenance. However, as he could not go himſelf, he had ſent his prime miniſter Iddeah, who, I told him, would not receive ſo many things as if he had gone himſelf. He ſaid, he did not mind the things ſo much as the captain's friendſhip.

I had deſired Peter, that if a mawhoo came in our way, he ſhould point him out; and here there happened to be one in Pomārre's train. He was dreſſed like a woman, and mimicked the voice and every peculiarity of the ſex. I aſked Pomārre what he was, who anſwered, "Taata, mawhoo," that is, a man, a mawhoo. As I fixed my eyes upon the fellow, he hid his face: this I at firſt conſtrued into ſhame, but found it afterwards to be a womaniſh trick.

Theſe mawhoos chuſe this vile way of life when young: putting on the dreſs of a woman, they follow the ſame employments, are

under the ſame prohibitions with reſpect to food, &c. and ſeek the courtſhip of men the ſame as women do, nay, are more jealous of the men who cohabit with them, and always refuſe to ſleep with women. We are obliged here to draw a veil over other practices too horrible to mention. Theſe mawhoos, being only ſix or eight in number, are kept by the principal chiefs. So depraved are theſe poor heathens, that even their women do not deſpiſe thoſe fellows, but form friendſhips with them. This one was tayo to Iddeah.

And here we are furniſhed with another impediment to population, and may aſk how ſuch a people can poſſibly have a numerous progeny.

At this place moſt of the chiefs of Tiaraboo were aſſembled; their canoes were hauled upon the beach, and before their huts vaſt quantities of proviſions were hung upon ſtakes driven into the ground; and more were arriving from the neighbouring diſtricts: all which was perhaps no faint image of the ancient Helleſpont and Grecian camp.

From the different chiefs I got an account of Tiaraboo, as follows:

Names of Diſtricts.	Names of Chiefs.	Matt.	Tees.	Numb. of Souls.
1 Toa-how-towe 2 Wyoo-roo	Vee-ve-roo-rah	1 6	13 40	84 276
3 Mattahwey	Mooee	6	39	270
4 Wy-you-teah 5 Otoo-boo	Pomarre	15	137	912
6 Taa-hapeah 7 Tee-row-ouah 8 Popootah 9 Wy-yote 10 Bo-be-ourooah	Iddeah	7	119	756
11 Eree-meoo 12 2d Eree-meoo (One of theſe is on each ſide of the preceding)	Tee-ye-a	7	51	348
13 Haw-bouah 14 Atte-toutou 15 Orrahayroo	Tee-teah-manoowah	3	65	408
16 Attah-roah—is the name of the diſtrict and valley. The point is called Ohaitapeha	Manne Manne	2	16	108
17 Owahie—A ſmall place in the weſt part of the above bay	Ditto	—	2	12
18 Ah-hoo-e	Pomarre and Taata Douah-he	2	34	216
1 Ah-noohe	Mare - taata - hah (ſon of Towha) and Houatooah	4	47	306
20 Owaheite	Ore-a-why	16	36	312
21 Tirra-wow is not inhabited.				
	Men, women, and children in Tiaraboo,			4008

All the eaſt part of Tiaraboo conſiſts of high rugged mountains, which run to the ſea-ſide, and form ſteep cliffs that are extremely dangerous to paſs: on this account the low land is narrow, and diſtributed partially; but from Ohaitapeha bay, on the north ſide, and from oppoſite to it on the ſouth ſide, down towards the iſthmus, it runs from half a furlong to a whole one in width, and where valleys are, it is in conſequence wider. There were not many cotton-trees to be ſeen, and thoſe few of no value: indeed, no part of this peninſula is comparable to the diſtricts of Matavāi, Opārre, and Attahooroo, in the larger peninſula.

At night I ſpread my bed in the ſame houſe where Peter, Pomārre, and ſeveral others lay; but little reſt could be had, as one or other was talking all the night. Pomārre aſked Peter many ſhrewd queſtions concerning the places and things he had ſeen on the voyage, and more particularly about the natives of Tongataboo, as the red feathers, and various manufactures from thence, have given them a high idea of that people. Nothing grows on Otaheite but what they mentioned, to know if they had the ſame; and whether they had good land, good canoes, and fine women. They alſo inquired much about the Marqueſas, and ſpoke of the people there as being as far inferior to themſelves in civilization as they really are to Europeans. However, they appeared highly delighted with the relation Peter gave them of theſe countries: but when he ſpoke of the wonderful things of Europe, they at firſt expreſſed ſurpriſe; but not being able to form conceptions of the things he related, their pleaſure quickly ſlackened: whereas the people of the Friendly Iſlands and Marqueſas are in almoſt all things ſimilar to themſelves; alike in perſon, manners, and dreſs; are tattoued, have canoes, bread-fruit, cocoa-nuts, and plantains, as well as they; and without theſe articles they admit of no country to be really valuable, though they do not deny our ſuperiority in every thing elſe. At this time Pomārre and his retinue particularly regretted their want of ſhips, and knowledge to conduct them to foreign countries; and, addreſſing himſelf to me, ſaid, in a tone of concern, that they were able to go no further than Ulietea or Huaheine; and that at the riſk of being driven they knew not whither, to periſh: whereas we could ſail for many moons, and in the darkeſt nights and ſtrongeſt gales, and after all could come exactly to Otaheite. Theſe were the very ideas he expreſſed. In anſwer to which, I told him, that we once were in the ſame predicament, and knew nothing; but that good men brought the ſpeaking paper into our country, and taught us to underſtand it, by means of which we learnt to know the true God, to build and conduct ſhips, and to make axes, knives, ſciſſars, and the various things which he ſaw we poſſeſſed: alſo that his tayo

Captain Cook had told the earees of Prētane, that neither the king of Otaheite nor his people underſtood the ſpeaking paper, nor how to do theſe things. Therefore they had, out of real regard for him, ſent the good men at Matavāi, to teach him, his children, and people, as we ourſelves were taught: that, as chief of the iſland and regent for his ſon, it behoved him to ſend his children and the natives to attend to their inſtructions; for, if they neglected the preſent opportunity, no more good men would come to them, but they would remain in ignorance for ever.

I believe he paid as much attention to this as lay in his power, and ſaid it was my ty (good), and ſo went to ſleep.

16th. In the morning it rained very hard, which confined us to our quarters till nine o'clock, when the chief and all his ſervants ſet off to work at the cloth; and as I intended to reſt all this day, I followed ſoon after, and found them buſied on large pieces of cloth, about thirty yards long, and four broad; they had them ſtretched along the ground, and doubling each, by laying others upon them, cemented them with a paſte. Pomārre was as buſy as any. Here I ſaw the mawhoo alſo, who wrought with equal dexterity as the women.

At a proper time of day a fine roaſt pig was brought for dinner, part of which was given me, the reſt went to the chief; but I obſerved thoſe around him took ſo large a ſhare, that himſelf made but a ſcanty dinner: and this may be the reaſon why his head man brought victuals in the dark, on the two nights I ſtaid there. It ſeemed that the hogs were not plentiful here, or they were keeping them till the feaſt.

17th. I roſe to take leave of Pomārre, and informed him of my intention to return to the ſhip by the ſouth ſide of Otaheite nooe, and would therefore thank him for the uſe of a canoe. He immediately ordered one of the beſt ſingle ones, which Peter was to keep after our arrival at Matavāi: he alſo put in it two large hogs, and ſent a man to Wyēre (the firſt diſtrict we ſhould land at) to prepare another. I had given him a pair of ſciſſars and what I could ſpare:

and now he begged a piece of cloth, which the chief gave me where we ſtopped on account of the rain; having got it, he caſt his eye on what I uſed as a bed, as if deſirous of that alſo: but obſerving his diſpoſition began to work, I bad him farewell, not without feeling on the occaſion. He was much affected, and ſaid, if poſſible he would come and ſee the captain, and deſired me to ſpeak a good word for Iddeah, that ſhe might receive opys (axes), paouties (ſciſſars), &c.

Leaving this place we paddled to the weſtward, and having a ſtrong current in our favour were ſoon paſt the iſthmus, and landed in the firſt diſtrict, called Wyēre, over which Maahehānoo (a woman) preſides as chief: to her the ſon of Towha is betrothed: they are both young, perhaps fifteen years old; he has the moſt lively, piercing countenance of any youth I ſaw.

A perſon named Tootahah, who is alſo deſcended from the earees, lived here as guardian to Towha and Maahehānoo; he ſeemed well acquainted with many of our cuſtoms, and could ſpeak ſeveral Engliſh words. Previous to bringing a young hog which they had prepared for dinner, Tootahah drove four ſtakes in the ground, and making a table of boards upon them, he ſpread a piece of clean cloth, placed an Engliſh plate before me, and tried to apologize for not having a knife and fork, and ſuch things as he knew we had on board. Thus, for the firſt time, I dined in ſtyle among them. After dinner they put a pig into the canoe, agreeably to the order of Pomārre, and made ſome other preſents, which I repaid as well as I could, and left them.

This is a very good diſtrict; the low land is of various breadths, as twenty yards, a furlong, and in ſome places half a mile. Next to it are hills moderately high, forming valleys of ſmall extent; and beyond are the lofty craggy mountains, which are covered with trees to the ſummit. The diſtrict weſtward of this is called Wyoorēede, and anſwers the ſame deſcription: the hill which ſeparates them is called Rooamo, where the land bends in; and a little further a point runs off, and a quarter of a mile without it is the ſmall iſland

Otearrawah. Another ſmall iſlet lies about a mile further along the coaſt, called Tahmow.

As it now began to rain hard, we landed to take ſhelter in the houſes, which are here, as in other places, but thinly ſcattered: when it cleared up, Peter and I walked along the beach, while the toutous paddled the canoe. Foot-paths interſected the low ground, but it was bad walking on them, on account of the weeds and long graſs being wet with the rain; and the trees in ſome places ſtanding cloſe to the ſea, obſtructed the way by the beach, and forced us again into the canoe; and juſt as it was dark we reached Attemonoo, a ſmall diſtrict ſituate between Wyoorēede and Papparā, and there hauled up the canoe. We thence walked to Temārre's houſe at Papparā, and found him quite intoxicated with ava. When they had brought lights I laid my bed down, and being tired with the fatigues of the day, went immediately to reſt.

18th. Temārre had riſen early, and gone to a place conſiderably to the weſtward, to worſhip at a morai he had there, but left word to dreſs a pig for me. In the interim we applied to an intelligent elderly chief for the number of matteynas and tees which we had paſſed, who counted them as follows, viz.

	Matt.	Tees.	Inhabitants.	Chiefs.
Wyērē	32	42	444	Maahehānoo.
Wyoorēede	13	161	1044	Tayrēdhy, wife of Temārre.
Attemonoo	2	24	156	
Papparā	17	157	1044	Temārre. The above are alſo under him, and he is under Pomārre, or Otoo.
Aha-aheinah	8	105	678	

After waiting till near eleven o'clock for breakfaſt, I found, on enquiry, that the hog they were dreſſing was ſo large as to require three hours more to do it ſufficiently; therefore I was obliged to content myſelf without breakfaſt, and had but a faint hope of a dinner without ſtaying all day for it.

The great morai of Oberea ſtands on a point a little to the eaſtward: thither I went, to have a view of ſo great a curioſity. Otoo has one of his repreſentative houſes here; and in paſſing it, ſome of his ſervants, judging whither I was going, followed me, and were very aſſiduous in explaining every thing to me. This morai is an enormous pile of ſtone-work, in form of a pyramid, on a parallelogram area; it has a flight of ten ſteps quite round it, the firſt of which, from the ground, is ſix feet high, the reſt about five feet; it is in length, at the baſe, two hundred and ſeventy feet, width at ditto ninety-four feet; at the top it is one hundred and eighty feet long, and about ſix wide: the ſteps are compoſed partly of regular rows of ſquared coral ſtones about eighteen inches high, and partly with blueiſh-coloured pebble ſtones nearly quite round, of a hard texture, all about ſix inches diameter, and in their natural unhewn ſtate: this is the outſide. The inſide, that is to ſay, what compoſes the ſolid maſs (for it has no hollow ſpace), is compoſed of ſtones of various kinds and ſhapes. It is a wonderful ſtructure; and it muſt have coſt them immenſe time and pains to bring ſuch a quantity of ſtones together, and particularly to ſquare the coral of the ſteps with the tools they had when it was raiſed; for it was before iron came among them: and as they were ignorant of mortar, or cement, it required all the care they have taken to fit the ſtones regularly to each other, that it might ſtand. When Sir Joſeph Banks ſaw this place, there was on the centre of the ſummit a repreſentation of a bird carved in wood, and cloſe by it the figure of a fiſh carved in ſtone; but both are now gone, and the ſtones of the upper ſteps are in many places fallen: the walls of the court have alſo gone much to ruin, and the flat pavement is only in ſome places diſcernible. The above gentleman, ſpeaking of this court, ſays, "the pyramid conſtitutes one ſide of a court, or ſquare, the ſides of which were nearly equal; and the whole was walled in and paved with flat ſtones: notwithſtanding which pavement, ſeveral plantains and trees, which the natives call etoa, grew within the

" encloſure." At preſent there is within this ſquare a houſe, called the houſe of the Eatōoa, in which a man conſtantly reſides. Sir Joſeph further ſays, " that at a ſmall diſtance to the weſtward of " this edifice was another paved ſquare, that contained ſeveral ſmall " ſtages, called ewattas by the natives, which appeared to be altars " whereon they placed the offerings to their gods;" and that he afterwards ſaw whole hogs placed upon theſe ſtages or altars. My guide led me to this ſpot, which appears alſo to have gone much to ruin: he ſhewed me the altar, which is a heap of ſtones, and how they lay their offering upon it; he then went a few yards back, and laying hold of an upright ſtone, like a grave-ſtone, he knelt with one knee, and looking upwards, began to call on the Eatōoa, by crying, " Whōoo, whōoo;" and by afterwards making a whiſtling noiſe, intimated it to be the way in which the Eatōoa anſwered them.

The grand morai formerly belonged to Oammo and Oberea, then to their deſcendant Temārre, and now, ſince the conqueſt, to Otoo.

It was paſt noon when I got back to the houſe, and Temārre had not returned from his worſhip; and, worſe than that, there was no proſpect of any thing to eat: therefore I propoſed to ſet off, when his wife entreated me to ſtay a while longer. This being complied with, they brought the hog ſmoking hot, but nearly raw, though it muſt have been covered up at leaſt four hours, which was owing to its ſize, being large enough to ſerve forty men. Thus both I and my companions ſuffered by the exceſſive kindneſs of our hoſt.

When we had taken our leave, and walked about a mile along the beach, we met Temārre on his way home,; and when Peter told him that we had waited purpoſely for him, he ſeemed much afraid leſt I ſhould be angry, and aſked if I was not. On ſatisfying him that I was not, he then inquired into the cauſe of our viſit to Pomārre, in a way that beſpoke jealouſy, envy, and fear of that chief. After a little converſation we parted. Temārre is ſuppoſed to be

poſſeſſed of the Eatōoa, and, in conformity to that ſuppoſition, ſpeaks in ſuch a way that ſcarcely any one can underſtand him. This at firſt made me think that he uſed that peculiar language ſaid to be ſpoken by the prieſts; but both the Swedes inſiſt that the prieſts know no other than the common language, and can always be underſtood, except when, for the ſake of myſterioufneſs, they utter their ſpeeches in a ſinging tone; and that even the young girls can make their ſongs equally unintelligible. It is alſo ſaid of this chief, that he is now meditating revenge on Pomārre, on account of the death of his father and his own defeat; and in hope of obtaining ſucceſs he has choſen Mr. Main for his tayo, whom he has heard ſpoken of as a military man, and to whom he has made ſeveral great preſents.

We ſtopped at Papparā for the night in the houſe of my tayo Wyreede: as I had not ſeen her ſince my late arrival, ſhe expreſſed much joy on the occaſion, ordered a pig to be inſtantly dreſſed, and made me a preſent of ſeveral things; among others, a quantity of human hair made into fine ſinnet. Here were a number of arreoies with their ſeparate wives, who, by the attachment they ſhewed for their huſbands, ſeemed to diſcountenance the aſſertion of promiſcuous connexion, with which they are charged. Their great numbers made the houſe, which was one hundred and forty feet long, appear like a little village, where each claimed the place on which his mat was ſpread; and almoſt all were employed in making mats, ſinnet, &c. As ſoon as it was dark they brought lights, and danced and ſung till near midnight, and perhaps would have continued all the night, had I not begged my tayo to cauſe them to deſiſt; for the drums appear not to diſturb their ſleep; but, when tired with dancing, they lie down, and a freſh party riſes to the ſport: and in this manner the arreoies uſually ſpend their nights, and thus they train the youths to the ſame irregular living.

19th. The morning being fine and clear, we walked to the end of the diſtrict, and croſſing a little cove, entered on Ahaheinah. The point which, with the cove, ſeparates the two diſtricts, is called

Abooroo. Papparā is a diſtrict of the middling claſs; for extent of low land and fertility it is better than the north-eaſtern diſtricts, or thoſe of Tiaraboo; but inferior to thoſe I afterwards came to, viz. Attahooroo and Opārre: however, the low land ſeems not to be two furlongs in width in any place. Ahaheinah has a ſtraight coaſt; in ſeveral parts the hills project to the ſea, leaving a narrow beach or foot-path at their baſe, and where there is low land it is no where above a hundred yards wide. A hill called Weypah-toto ſeparates it from Mahraw, a ſmall diviſion of Attahooroo: here Captain Weatherhead landed in his boats after the loſs of the Matilda, and had his money and clothes taken from him by the natives.

Attahooroo is divided into two or three departments, over which chiefs ſubordinate to Temārre preſide. In the account given me they divided it only into two parts, of which the ſouth-eaſt contains fifteen matteynas and one hundred and fifty tees, and the north part ten matteynas and ninety-three tees, including the valleys. Here the ſhore is waving, and forms a ſegment of a circle as it bends round to Tettaha. The reef lies a conſiderable way off, and within it the water is ſmooth and ſhallow, and the bottom a fine white ſand interſperſed with beautiful coral, which makes the rowing over it delightful. Here the iſland puts on its moſt beautiful appearance. A large border of low ground is covered with cocoa, palms, and bread-fruit. Extenſive valleys run conſiderably in-land, and the ſides of the hills, which form them, are covered with fruit-trees, and their tops with graſs. The lofty mountains in the higher region are alſo covered with trees, or broken into awful precipices; and by their various ſhapes and diſtances, and the clouds, which hover over them all the day, add a ſublime grandeur to the beauty of the ſcene below.

We landed at a chief's houſe oppoſite the great valley, and before dinner ſet off with the chief to ſee a morai, where it was ſaid the ark of the Eatōoa was depoſited, and which had been conjectured by ſome viſitors to bear a ſimilitude in form to the ark of the covenant. Though it was about noon, in the road we went we felt little of the

heat of the ſun: lofty bread-fruit trees afforded their pleaſant ſhade; and, as there was but little underwood, we felt no annoyance, except from a few flies. Turmeric and ginger abounded, alſo the wild cotton tree. The morai ſtands on the north ſide of the valley, about a mile or more from the beach: it is erected on level ground, encloſed with a ſquare wooden fence, each ſide of which may meaſure thirty or forty yards. About one half of the platform next the interior ſide of the ſquare is paved, and on this pavement, nearly in the middle, there ſtands an altar upon ſixteen wooden pillars, each eight feet high; it is forty feet long and ſeven feet wide: on the top of the pillars the platform for the offerings is laid, with thick matting upon it, which overhanging each ſide, forms a deep fringe all around it. Upon this matting are offerings of whole hogs, turtle, large fiſh, plantains, young cocoa-nuts, &c. the whole in a ſtate of putrefaction, which ſends an offenſive ſmell all round the place. A large ſpace on one ſide of the fence was broken down, and a heap of rough ſtones laid in the gap: upon theſe ſtones, and in a line with the fence, were placed what they call TEES; theſe were boards from ſix to ſeven feet high, cut into various ſhapes. At a corner near this ſtood a houſe and two ſheds, where men conſtantly attended. We entered the houſe, and found at one end the little houſe, or ark of the Eatōoa; it was made exactly like thoſe they ſet on their canoes, but ſmaller, being about four feet long, and three in height and breadth. As it contained nothing but a few pieces of cloth, I inquired where they had hid the Eatōoa: they anſwered, that it had been taken in the morning to a ſmall morai near the water-ſide, but that they would immediately bring it, which they did in about half an hour. Though I had not viewed this place without feeling for the poor creatures, yet when they laid their Eatōoa on the ground I could hardly reſtrain a laugh. It was in ſhape exactly like a ſailor's hammock laſhed up, and compoſed of two parts, the larger one juſt the ſize of the houſe, and the leſſer, which was laſhed upon it, was about half that ſize: at the ends were faſtened little bunches of red and yellow feathers,

the offerings of the wealthy. They ſeeing me ſmile, laughed heartily themſelves, but ſeemingly only to pleaſe me; for it was from no idea of the inſignificance of their Eatōoa. I told them it was not, could not be a god, becauſe it was nothing but the cloth and ſinnet which themſelves had made, and could no more hear, ſpeak, nor do them good or harm, than could the cloth they wore. At this they ſeemed rather perplexed, but ſtill affirmed that it was a great Eatōoa; and when he was angry their trees bore no bread-fruit, and many ills came upon them; but not a word in reference to a future ſtate. I wanted much to ſee what was in the inſide; but they ſaid, none but Mānne Manne and a few more durſt open it. However, they told Peter that it contained nothing but red feathers, a young plantain, and a bunch of young cocoa-nuts before they break the leaf. Several bread-fruit and etoa trees ſtand within the ſame ſquare.

On our way back we called to ſee the body of Orepiah, as preſerved in a tupapow: he had not been many months dead, and was now in a perfectly dry ſtate. The man to whom the performance of this operation was entruſted lived cloſe by, and came near when he ſaw us. He ſeemed quite willing to oblige me; and aſked if I would like to ſee the body unſhrouded; for, as it lay, nothing could be ſeen but the feet. Anſwering in the affirmative, he drew it out upon the uncovered ſtage, and took ſeveral wrappers of cloth off it; and, laughing all the while, placed the corpſe in a ſitting poſture. The body had been opened, but the ſkin every where elſe was unbroken, and, adhering cloſe to the bones, it appeared like a ſkeleton covered with oil-cloth. It had little or no ſmell, and would, notwithſtanding the heat of the climate, remain ſo preſerved a conſiderable time. The method they take for this is, to clear the body of the entrails, brain, &c.; then waſhing it well, they rub it daily outſide and in with cocoa-nut oil, till the fleſh is quite dried up; after which they leave it to the all-deſtroying hand of Time. This tupapow was conſtructed by driving four long ſtakes in the ground, about ſix feet aſunder, lengthwiſe, and four in breadth: beſides theſe,

two others, not ſo long by three feet, are driven on a line, and ſix feet from the former four: a ſtage is then made at the height of the ſhorteſt two, and the corpſe being laid at one end, a thatched roof is raiſed upon the four higheſt ſtakes, to ſhelter it from the rain; the vacant part of the ſtage is to pull it upon, either for rubbing with the oil, or exhibiting it to the friends and relations of the deceaſed. On the adjoining trees, plantains and bread-fruit hung for the uſe of the dead. I aſked them, where they thought his ſpirit, or thinking part, had gone? At this they ſmiled, and ſaid, "Harre "po," that is, "Gone to the night."

A little before dark we reached the further end of Attahooroo, and put up at a little place which Mānne Manne had given to Peter, who ordered what he pleaſed, and had it immediately; and here we left the canoe, as it blew too freſh to row it againſt the eaſterly wind. In the morning we roſe early: a couple of fowls were ready dreſſed, on which we breakfaſted, and ſet off with a hope of reaching the ſhip, if nothing occurred to prevent it.

We entered Tettaha by aſcending a hill called Opeyhowe. The diſtrict almoſt throughont is hilly, affording but little low land; nevertheleſs it is well inhabited, which may be owing to its ſituation, lying between the two beſt diſtricts on the iſland; though I apprehend even its own produce is ſufficient for the people who live upon it. It has twelve matteynas and one hundred and thirty tees. Pomārre is the chief. The beſt grove of cocoa-nut trees hereabouts, and a great number of bread-fruit, are ſaid to have been planted by him and Iddeah when they were young. We paſſed one ſpot where Pomārre had lately a houſe, which contained a vaſt quantity of his ſtores, and had been maliciouſly ſet on fire and burnt to the ground. At a place called Weyto-weyte, which terminates the diſtrict, there is a houſe three hundred and ninety-ſeven feet in length, and forty-eight wide: twenty wooden pillars, each twenty-one feet high, ſupport the middle of the roof; and one hundred and twenty-four, each ten feet high, ſupport the ſides or eaves of the

roof: the rafters upon which the roof is laid are about ſix inches thick, and placed twenty inches apart: a wooden wall, or fence, encloſes the whole. Here, it is ſaid, they on great occaſions hold feaſts for days together, when they almoſt deſtroy all the hogs on the iſland. The next diſtrict is Opārre, which is well ſtored with proviſions and inhabitants, having ſixteen matteynas and one hundred and ninety-nine tees, including two valleys. It has alſo a morai, but it is ſaid to be inferior to that in Attahooroo; therefore, as it rained, I did not go to ſee it. Being forced to take ſhelter in a houſe, I ſaw there a man, one of whoſe legs was ſwelled to a ſize little leſs than a man's body; the other leg was of its natural ſize, and the perſon cheerful, and buſied in making a mat. One of Otoo's boat-houſes was adjoining; it contained a war canoe ſixty feet long, which is a little larger than that at Otyearee; and theſe two, and one from Ulietea of a different conſtruction, were the only large ones I ſaw in the courſe of my journey, though I ſaw ſeveral of a middling ſize, yet not ſo many as I expected.

The laſt difficulty was to get over Taharray, or One Tree hill, as the rain had made the aſcent very ſlippery. From thence we walked along the beach to the miſſionary houſe, and got our cloſing account from Pyteah. Matavāi has twenty-ſeven matteynas and one hundred and ten tees, which makes eight hundred and twenty-two inhabitants. Therefore the population is as follows:

Diſtricts.	Preſiding Chiefs.	Matt.	Trees.	Numb. of Souls
1 Whyripoo	Inna Madúa	4	6	264
2 Whapiawno	Wytouah	28	238	1596
3 Wharoomy	Wyreede Aowh	1	9	60
4 Hewow	Manne Manne	2	11	78
5 Hahbahboonea	Otoo	1	8	54
6 Honoowhyah	Ditto	3	28	186
7 Nahnu Nahnoo	Pomárre	3	18	126
8 Ot-yayree	Noe Noe	2	22	144
9 Wha-ah-heinah	Roorah and three more	4	53	342
10 Hedeah	Inna Madúa	42	167	1254
11 Part of Terrawow on this ſide the iſthmus uninhabited.				
12 Wy-eree	Maahe-hanoo (female)	32	42	444
13 Wyooreede	Tayreede (wife of Temárre)	13	161	1044
14 Attemonoo	Ditto	2	24	156
15 Pappará	Ditto	17	157	1044
16 Ahaheinah	Ditto	8	105	678
17 Attahooroo	Ditto	25	243	1608
18 Tettaha	Pomárre	12	130	852
19 Opárre	Ditto	16	199	1290
20 Matavái	Miſſionaries	27	110	822
	Total of men, women, and children, in Otaheite			12,042
	Ditto in Tiaraboo			4,008
	Total on the whole iſland			16,050

CHAPTER XIV.

Tranſactions at Otaheite till their Departure.

THE intention of writing theſe pages being chiefly to preſerve the circumſtances of a voyage which from its nature and object is intereſting to many, I ſhall with this view notice what occurrences paſſed at the ſhip during my abſence, alſo in the ſubſequent days of our ſtay; and then take leave of Otaheite; without ſaying more on their cuſtoms and manners than what lies interſperſed in the journal already detailed, as all former navigators have enlarged on this ſubject; and if errors can now be corrected, it will certainly be beſt done from the letters of the miſſionaries, whoſe reſidence among the natives for five months gave them greatly the advantage over us at the ſhip.

July 12th. It being the Rev. Mr. Lewis's turn to attend the boat employed in landing the goods, he expreſſed a fear that the diviſion of them, after the departure of the ſhip, would occaſion ſome uneaſineſs. In the courſe of the day Mr. Cover and Henry waited upon the captain, and ſpoke to the ſame effect, giving it as their opinion, that, to prevent any thing diſagreeable happening, the moſt prudent way would be for them to make a diviſion immediately; but this being only a propoſal, the adoption of which the captain left entirely to themſelves, it was no more ſpoken of. Mrs. Hodges and Mrs. Henry alſo viſited us to-day; and in the evening they all went on ſhore in the pinnace. Landed the goods, and received from our friends the natives a plentiful ſupply of fruit, &c.

13th. To-day the captain and ſix of the miſſionaries examined the diſtrict of Matavāi for the purpoſe of finding the moſt eligible

ſpot on which to build a houſe; but as there were ſeveral equally eligible, no preference was given as yet to any.

14th. The weather ſerene and pleaſant. Information was brought to the ſhip, that the young king had come to Matavāi; but a report ſpreading that he had ſacrificed a man, the miſſionaries expreſſed their marked diſapprobation of the horrid act, which ſo terrified him, that he was ſetting off for Papparā, when the captain landed, and ſtopped him as he and his queen ran along the beach. On being aſked why he was going away ſo ſoon, he anſwered, that, as the miſſionaries were angry, he ſuppoſed the captain was ſo too. The captain told him that it would be very wrong to ſacrifice a man: he denied the fact. The captain entreated him to commit no ſuch cruelty, and beſought him to return, promiſing that he would ſend him a canoe, which he had brought purpoſely from Tongataboo. This both reconciled and pleaſed him: he accordingly took up his reſidence in Matavāi. Had he gone off in fear, there was no knowing what the conſequences might be, as he had only to lay the rahooe on the diſtricts, to cut off all our ſupplies; a circumſtance which, though not experienced by us, has been ſeverely felt by ſome of their viſitors.

15th. Pleaſant weather. The captain and the four appointed miſſionaries employed in dividing the goods; the ſeamen hoiſting out of the hold, and putting the Otaheitean diviſion into the brethren's boat. In the forenoon Otoo and his wife came alongſide; the Friendly Iſland canoe was given to him,. and after he had ſurveyed it near two hours, he got into it, and went on ſhore ſeemingly much pleaſed. About four in the afternoon, Sam (the little cabin-boy) ran from the ſhip, ſuppoſed to have gone out at the cabin-window. This boy being of a dwarfiſh ſize, was apprehenſive of falling into want in his own country; therefore he preferred ſettling where nakedneſs was no hardſhip, and the vegetable diet at leaſt of the iſland could always be procured at eaſe. He left behind him a few incoherent lines mentioning his deſign, wherein he likewiſe ſays, that

if he can do the miſſionaries no good, he will do them no harm. About the ſame time the captain had his dreſſing-box with all his ſhaving utenſils ſtolen out of the cabin, and at firſt ſuppoſed the boy concerned in the theft, but it afterwards proved he was innocent. Thermometer 71°. Received from Mawrōa, and his wife Wyreede Aowh, two ſmall pigs, with fruit, &c. alſo preſents from ſeveral others.

16th. The day fine and pleaſant. Mr. Jefferſon and Eyre chaplains for the day on board; the former in the forenoon, the latter in the afternoon.

17th. Fine weather. Landed ſome goods, and received by the return of the flat-bottomed boat two loads of ſtone ballaſt. Iddeah having come to Matavāi, ſent to the ſhip to know whether the captain was angry with her. The meſſenger was told that he was not; and as a token thereof, a plantain leaf was ſent her. She then came on board, bringing with her two large hogs and two bundles of cloth: one of each was her own preſent, the other that of Pomārre. When ſeated in the cabin, ſhe was aſked the reaſon why ſhe killed her child: in anſwer to which ſhe ſaid, that the man with whom ſhe cohabited was a low man; had the child been Pomārre's, ſhe would have ſpared it; but ſince it was the cuſtom of the earees to murder all baſe-born children, ſhe had only acted agreeably thereto. The father of the child was ſitting by her, without ſeeming in the leaſt angry; however, herſelf ſeemed rather hurt at the home queſtions that were put to her, and the converſation was turned. She then informed the captain of the reaſons of Pomārre's abſence, which being abſolutely neceſſary, he had ſent her to ſee that his friend the captain wanted for nothing the iſland could afford; though, perhaps, the truer reaſon was, that he might loſe nothing by his abſence that could be got from the ſhip. When ſhe had received ſeveral preſents, the evening drawing on, ſhe ſet off to ſee her ſon Otoo, but was hardly gone when he made his appearance in a

large double canoe, whooping and hallooing to the ſeamen by name, and after playing a number of fooliſh tricks, ſet off to the ſhore. Thermometer 71°.

18th. The weather pleaſant. No natives on board, or canoes about the ſhip; the reaſon of which novelty we ſuppoſe to be ſome diverſions given by Iddeah. Landed ſome goods, and received two boat-loads of ſtone ballaſt. Doctor Gillham was in the boat to-day, and informed the captain of his deſire to return with him. In the afternoon one of the natives brought back the boy Sam, and received for this ſervice a new ſhirt; Mrs. Hodges accompanied them, to plead for the fugitive. The carpenter employed calking the ſhip's top-ſides, which the powerful effect of the tropical climate had rendered leaky. Thermometer 72°.

19th. The weather ſqually, with rain. The young king (Otoo) ſent a preſent of two hogs and ſome cloth. One of his ſervants alſo brought the captain's dreſſing-box; they had traced the thief to Opārre, where they found the box complete, but the offender had eſcaped to the mountains. By the meſſenger an axe was ſent to Otoo. Iddeah, and the baſe fellow ſhe cohabits with, dined on board, and before ſhe left us, received all the red feathers we had, and likewiſe a red uniform coat for Pomārre; with which valuable preſents ſhe was highly delighted. Received two boat-loads of ſtone. In the evening a chief brought twenty fowls, for which he received an axe. Whilſt at dinner a native requeſted the ſhip's harpoon, to ſtrike a large cavally he had obſerved: this he performed with great dexterity; but the wounded fiſh having diſengaged the harpoon, the man dived after it, and brought up the cavally in his arms, weighing forty-five pounds, for which the captain rewarded him, and ſent the fiſh on ſhore to the miſſionaries.

20th. The weather ſqually, with heavy rain. Few of the natives on board, occaſioned partly by the weather, and partly by a ſhooting-match with bow and arrow, which Otoo had at Opārre. Received

three boats of ballaſt. Thermometer 72½°. To-day I returned from making a tour of the iſland.

21ſt. Weather as yeſterday: the winds during the latter part ſqually from the N. W. with heavy rain; which ſo ſwelled the river of Matavāi, that we with difficulty got one boat-load of ballaſt.

Early in the morning Mawrōa and his wife, who are our moſt conſtant viſitors, came, and brought with them a pig, bread-fruit, cocoa-nuts, &c.: with them came alſo three women, who, they ſaid, were relations; they likewiſe brought each of them a preſent. One of them was full ſeventy years old, and ſo infirm, and exhauſted with the fatigue of getting on board, that ſhe laid herſelf down on the cabin floor, apparently about to expire; but recovering a little, ſhe ſtaid on board all the day, and went ſafe away in the evening. Iddeah was among this day's viſitors, and, in ſhort, the cabin was quite crowded with them; which would often be uncomfortable, were they not careful to ſupply us with a plentiful table. Thermometer 72°.

22d. Wind eaſterly; moderate and fine weather. Looſed ſails to dry, &c. After breakfaſt the miſſionaries came off, but without ſtones, not being able to get them for the ſwell of the river. Sent on ſhore a quantity of rod, bolt, and bar iron. To-day the captain gave Peter, the Swede, two ſpades and ſome other articles, as he propoſed erecting a houſe near to the miſſionaries. My tayo Wyreede ſent me a large hog, as ſhe had frequently done before.

23d. Fine pleaſant weather, and a light air of wind eaſterly. Five or ſix ſailing canoes went out of the bay towards Tethuroa. Theſe are the only canoes of the ſailing kind that we obſerved on the iſland, though ſometimes they will erect a temporary maſt to run before the wind. Service on board by brothers Henry and Broomhall.

24th. Three of the company made an excurſion for two days, with Peter the Swede, through Matavāi, Opārre, Tettaha, and Attahooroo, at which laſt diſtrict they ſlept. Every where they

were received with profuſe hoſpitality, and had nine pigs roaſted to entertain them at different places.

Moderate and pleaſant weather, with a few ſhowers of rain. Landed ſundries, and received ſome ballaſt. Our viſitors were Iddeah and my tayo Wyreede, with their huſbands; their preſents amounted to three hogs and a large quantity of bread-fruit. The young king came off in his Tongataboo canoe, and paddled ſeveral times round the ſhip. The captain gave him an uniform coat of handſome ſcarlet, and entreated him to put it on, which he in a ſullen fit, with ſavage obſtinacy, refuſed to do.

During the night we had much rain, thunder, and lightning.

25th. The firſt part of this day moderate and fair weather. In the afternoon the wind veered to the weſtward, and blew freſh, with heavy rain for about an hour; then cleared up, and fell calm: and thus it generally happens when weſterly, from which quarter it ſeldom blows hard or long. The wives of the miſſionaries dined and drank tea on board. Thermometer 71½°.

26th. Gentle breezes and pleaſant weather. The captain and miſſionaries employed in dividing the goods. Received one boat-load of ballaſt. The natives on board diverting themſelves by leaping off the topſail-yard into the water. Thermometer 73°.

27th. Variable winds and pleaſant weather. Received one boat-load of ſtones.

In the duſk of the evening, one of our ſeamen, William Tucker, made his eſcape from the ſhip. We had been apprized of his intention to ſtay on the iſland, knew that moſt of his clothes were on ſhore, and had thoughts of ſecuring him when we were about to depart, not thinking he would go till near the laſt day. When we found him gone, the boat was inſtantly manned, to purſue and ſearch for him. I and the third mate went on this ſervice: we landed at Point Venus, informed the miſſionaries, and the old chief Pyteah, of what had happened, and employed them alſo in the ſearch, which proved in vain; for after examining every houſe in the diſtrict we were obliged

to return as we went. The two Swedes (Peter and Andrew) had been abſent all the evening, which gave us reaſon to ſuppoſe them concerned in the affair; for juſt as we returned to the miſſionary houſe, they came in quite wet, ſaying that they had been a-fiſhing, an employment we knew they never went upon at nights; beſides, their very looks condemned them. All that we could further do in this buſineſs was, to go to the huts of Otoo and Iddeah, and deſire them to ſend men in purſuit of Tucker, which they promiſed to do. And to crown the diſagreeableneſs of this day, juſt before we ſet off with the boat, the ram which we brought from England came into the houſe, and died; ſuppoſed to have received ſome injury from the natives, as he was a little miſchievous among them. However, there are ſtill good hopes of a breed, as one of the ewes had a fine ram, which was now grown up.

28th. Pleaſant weather. This morning, when Andrew the Swede came on board, he was immediately put in confinement; it appearing evident that he had enticed Tucker from the ſhip, and was endeavouring to form a party which might prove dangerous to the miſſionaries: therefore the captain reſolved on taking him off the iſland.

Peter came on board alſo, and turning king's evidence, informed us that a native named Matemoo had concealed Tucker in a thicket of Matavāi.

Iddeah was on board at the time, to whom we applied for help, which ſhe promiſing, landed, and ſent off a band of Otoo's men to ſearch the thicket, aſſiſted by a number of the miſſionaries, with myſelf and the gunner; but all in vain: he was not to be found this day. We heard that he had taken the road to Opārre, and intended for Attahooroo; and in conſequence of this information, Smith, Main, and Clode armed themſelves, and ſet off in purſuit of him; as the captain intended at all events to have him, that miſchief to the brethren might be prevented, and likewiſe deſertions be thereby diſcouraged. Thermometer 72°.

29th. Moderate breezes eaſterly, and pleaſant weather. The

captain and the four brethren employed dividing the goods, &c. No further account of Tucker. At noon the three miſſionaries returned from a fruitleſs purſuit, much fatigued. Many of our friends the natives on board to-day. Thermometer 73°.

30th. Pleaſant weather. Mr. Jefferſon and Lewis chaplains for the day.

About ten at night a native paddled off, calling out as he approached the ſhip, "All's well." His buſineſs, it ſeemed, was to communicate ſomething concerning Tucker; but he was ſo ſtupified with ava, that he could not articulate a word. The coming of another canoe explained the matter. In this laſt were three of the miſſionaries, Iddeah, two of Otoo's ſervants, and Tucker, bound, who curſed Otoo heartily for his treachery. It appears that Otoo had been privy to the whole affair, and had himſelf daily fed Tucker. But the captain having dropt an expreſſion, in Iddeah's hearing, that if the fugitive was not found he would take Otoo on board; it ſo terrified him, that he ſent a man to inform Tucker that he wanted him, and contrived to have ſome of the miſſionaries in ambuſh near the beach, who ſeized him as he came along, and put him into the canoe, but not without a great ſtruggle, and many curſes. When we had got him on board, he was put in confinement, till we ſhould leave the iſland. As for Iddeah, ſhe was at this time trembling; and being aſked the reaſon of it, ſhe ſaid, it was for fear Andrew ſhould be let looſe, for he was a bloody-minded man, and would wreak his vengeance on her, and the other natives to whom the captain had ſhewn favour; and that he thought very little of running his knife into them.

31ſt. Fine pleaſant weather. Mānne Manne, who was ſo attentive and friendly on our firſt viſit, did not till this morning ſend his reſpects and a preſent to his tayo the captain, and that himſelf would be with us in a day or two. Iddeah and ſeveral others came with the uſual preſents of hogs, fruit, &c.

Auguſt 1ſt. Light breezes and pleaſant weather. Bought two he-goats to carry to the Friendly Iſlands; and received ſeveral preſents from the natives. In the evening Mānne Manne arrived at Matavāi in the veſſel he had juſt built at Eimēo, and brought her alongſide for the captain to view her: conſidering her as their firſt eſſay, ſhe is a wonderful performance. This day at noon we fired a gun, and looſed the fore-topſail, as a ſignal for ſailing; and received Dr. Gillham and all his baggage on board.

2d. The firſt part ſhowers of rain, the middle and latter part fair and pleaſant weather; the wind weſterly all the afternoon. Iddeah preſented the captain with a complete mourning dreſs; and all the other natives brought ſomething with them.

To-day the diviſion of the goods was finiſhed, having been a long employment.

3d. Pleaſant weather, the wind variable. Sent on ſhore an addition of ſmall arms, ammunition, &c. which makes their ſtock as follows: two ſwivels, eight muſkets, one blunderbuſs, nine piſtols, and nine ſwords; fifty-ſix gun-flints, beſides thoſe in uſe; powder, ball, drum and fife.

The natives were now crowding the ſhip more than ever, and many of them were very importunate to go to Prētane. Mawrōa and his wife my tayo Wyreede, Mānne Manne, Iddeah, and the tayos of the crew, laid us in a large ſea-ſtock of hogs, fowls, and fruit; and in return for their kindneſs received ſuch things as were to them uſeful and gratifying. Mānne Manne was very urgent for ſails, rope, anchor, &c. for his veſſel, none of which articles we had to ſpare: on which account, though the captain gave him his own cocked hat and a variety of articles, he was ſtill diſcontented; ſaying, "Several people told me that you wanted Mānne Manne, and "now I am come, you give me nothing." An obſervation ſimilar to this he once made to the miſſionaries: "You give me," ſays he, "much parow (talk) and much prayers to the Eatōoa, but very few

" axes, knives, ſciſſars, or cloth." The caſe is, that whatever he receives he immediately diſtributes among his friends and dependants; ſo that of all the numerous preſents he had received, he had nothing now to ſhew, except a glazed hat, a pair of breeches, and an old black coat, which he had fringed with red feathers. And this prodigal behaviour he excuſes, by ſaying that, were he not to do ſo, he ſhould never be a king, nor even remain a chief of any conſequence.

Unmoored the ſhip, and got all things clear and in readineſs for ſailing on the following day. Mrs. Henry, Hodges, and Haſſell, with ſeveral of the miſſionaries, came off to take leave of the captain, officers, and crew. Mr. Clode, unſettled in his mind, wiſhed to go to the Friendly Iſlands: and, as the brethren left him at liberty to go or ſtay, determining to go, ſome unwrought iron and other articles were taken on board again for his uſe; but in the evening he changed his mind again, and reſolved to ſtay.

4th. Light airs of wind. At eight A. M. we weighed anchor, and ſtood out of Matavāi bay; the wind variable and baffling. Great numbers of natives crowded on board, to take leave of their reſpective friends, and ſee what they would further beſtow; for they poſſeſs generoſity and ſelfiſhneſs in an almoſt equal degree. Some at parting with their tayos at one end of the ſhip wept bitterly, but by only walking the length of the deck they became as cheerful as ever; and when taxed with diſſimulation, they laughing obſerved, that it was the parow or cuſtom of Otaheite to weep and cut themſelves on ſuch occaſions, but the latter they omitted becauſe we had told them it was bad. But as all their paſſions or fits are extremely ſhort-lived, eſpecially that of grief, their preſent behaviour was only conſiſtent with their general character and diſpoſition.

After hoiſting the pinnace in we ſtood off and on, waiting the packets of letters, which were brought off at noon by Cover, Henry, and ſeveral others who had not taken leave. After ſuch converſation as the occaſion ſuggeſted, we took an affectionate farewell, and parted, perhaps never to behold each other again in this life.

It was the purpoſe of the miſſionaries, as ſoon as the ſhip ſailed, to change their abode to a more eligible ſpot, and to ſurround their premiſes with a ſtrong wall, ſufficient to protect them from any danger, though, while they are united, none is to be apprehended, as they have ſufficient force to defend themſelves againſt the whole iſland. As ſoon as this is done, they purpoſe building a veſſel of one hundred or one hundred and fifty tons, capable of viſiting all the iſlands around them; for which they have materials of every kind, plenty of timber, and able workmen.

We hope they will have widely diffuſed the glad tidings of ſalvation, with which they are ſent, by the time we may again viſit them.

CHAPTER XV.

Return to Tongataboo.—Occurrences during our Abſence.

HAVING paſſed at a conſiderable diſtance ſouthward of the Society Iſles on our former voyage, we now ſhaped a direct courſe for them; and by noon on the 5th of Auguſt were but a little way off Huaheine, its extremities bearing from N. E. by N. to N. W. As we rounded the ſouth end a few canoes came off, in one of which was a chief, with the uſual peace-offering, viz. a young pig and a green branch. They came on board without heſitation, and talked with nearly the ſame freedom as the Otaheiteans. A few hatchets, knives, and looking-glaſſes were diſtributed among them; after which, ſeeing that we diſregarded their entreaties to anchor, they went into their canoe and paddled away.

When to leeward of the iſland, more canoes came alongſide: in one of them was Connor, the Iriſhman, one of the Matilda's crew. To our aſtoniſhment, he had forgotten his native tongue, being able to recollect only a few words: and if he began a ſentence in Engliſh, he was obliged to finiſh it in the language of the iſlands. Both he and the natives begged hard for us to enter Owharre harbour; but finding that we were determined to make no ſtay, he aſked the captain if he would take him home; which was readily agreed to, as we had reaſon, from the conduct of his ſhipmates at Otaheite, to ſuppoſe that ſuch as he would prove a hindrance to the miſſion. He then begged the captain to give him time to take leave of his wife and child; which was alſo promiſed him: for that purpoſe, we hauled our wind towards the entrance of Owharre harbour; and when off there, Dr. Gillham and I went on ſhore with him in the canoe,

and, landing, walked towards his houſe through a crowd of natives, which he cautioned us to beware of, leſt, for the ſake of our clothes, they ſhould fall upon us and do us miſchief: he alſo requeſted we might not go far from him. When he made known his intention, ſome of the women wept, and his wife was much caſt down, though he treated her with much indifference; indeed, he had ſaid that he did not care what became of her. But when he took the child in his arms, a moſt beautiful infant about eight or nine months old, the tears gliſtened in his eyes, and, expreſſing his ſorrow, he ſeemed divided in his mind, whether to ſtay in a ſituation where, by reaſon of their wars, he ſaid, his life was continually in jeopardy, or extricate himſelf, and leave his beloved daughter to the mercy of ſavages. However, as he ſtill intended the latter, he embarked in the canoe, and his wife and child accompanied us. In the way, we aſked her if ſhe would part with her child; her reply was, "No, not for any thing." As ſeveral natives and chiefs had collected on board, it was ſome time before Connor's buſineſs could be ſettled; which alſo gave him time to conſider more deliberately what to do. And, as he never let the child out of his arms, his affection preponderated, and he told the captain that he found it impoſſible for him to leave it; which we were all glad to hear for the infant's ſake. A few uſeful articles were then preſented to him, and we immediately wore ſhip and made ſail, whilſt they returned to the ſhore.

He ſays, that the wars here are far more deſtructive than at Otaheite, where they will not ſtand to fight; here they are more courageous, and both by practice and neceſſity are become far more ſkilful. He relates, that about two or three months before our viſit, the people of Huaheine (whom he is obliged to aſſiſt, or ſtarve) went againſt the iſland of Ulietēa; and in the firſt battle, after many falling on both ſides, the latter was defeated, and forced to fly for ſafety to Borabora, leaving the Huaheine men maſters of the iſland; but in a ſhort time ſome of the victorious band longing after their wives, returned to Huaheine; of which their enemies no ſooner

heard, than they came upon them with a ſuperiority of numbers, killed about fifty of their beſt warriors, and it was with great difficulty that Connor and a few more got to their canoes, in which, by hard paddling, they eſcaped from the purſuit of their enemies. Connor ſhewed the mark of a wound on the back, which had been deep, but was now healed; by which I ſuppoſed it more than three months ſince this affair happened. He ſays, and I believe truly, that there is no end to their wars; and that to have been once beaten was conſidered as a ſufficient cauſe for entering on freſh wars; for, notwithſtanding their late misfortunes, they were preparing for another attack.

Connor had not been more than five years among the iſlands, in which time he proves, that a man may, in all points, become a heathen, and even forget his own language; though he had ſpent part of that time with his ſhipmates. He had alſo forgotten what time had elapſed ſince the wreck of the ſhip, but ſuppoſed it to be eight years, which was three years too much. Perhaps ſomething might be ſaid in excuſe for him; he never could read; but had he poſſeſſed only a ſmall ſhare of literature, it is likely abſtract or ſpeculative ideas would ſometimes have ariſen in his mind, to expreſs which, words of his native language connected with ſuch ideas would naturally and of neceſſity recur, that of the iſlands being too penurious. Add to this, that the remoteneſs of his ſituation from home might cauſe him to give up all thoughts of ever returning to his native country, and to think no more of cultivating or retaining thoſe qualities he had occaſion for there.

From Huaheine we ſteered to go to the northward of Otaha; but as it was nearly calm we made little way; and next day at noon were no farther than between Otaha and Borabora, when we obſerved in 16° 28′ S. A few canoes came off from both iſlands; but as it was Sunday, agreeably to the rule we had invariably followed, we had no intercourſe with them; except giving a few knives and hatchets, for which we took nothing in return. Nevertheleſs, as we

lay becalmed, they hung about the ſhip moſt of the day; and when leaving us, promiſed to return on the morrow.

7th. In the evening the wind came from the weſtward, and ſtretching on the larboard tack, we ſaw the ſmall iſland of Toubai; which at midnight bore W.N.W. and Mouroa W. by S.; and in the courſe of the forenoon we paſſed between the two, and north of the latter, the wind at the time from S.W. by S. ſqually, with thick weather and conſtant rain; which continuing, we hauled the foreſail up, and run under an eaſy ſail for the night; and next morning at daylight ſaw Howe's iſland off the deck, bearing S. by W.

8th. Obſerved at noon in latitude 16° 45′ S.; at the ſame time ſaw the land bearing north, and ſuppoſed it to be the Scilly iſlands, diſcovered by Wallis. We now ſhaped a courſe for Palmerſton's iſlands, where we had ſome buſineſs to do; and on the morning of the 12th came in ſight of them. Hoiſting the pinnace out, we landed at the ſame iſlet which we had formerly been upon, but by a better paſſage than before. This lies a little more to the northward. On this day we finiſhed what we intended; got about ſix hundred cocoa-nuts for the ſhip's uſe, and planted (which was our main buſineſs) thirty-four bread-fruit trees, eighteen plantain and ſeveral evee apple-trees, of which there were none before on the iſland: and if they flouriſh, as there is ſcarce a doubt but they will, the benefit of them may be found by ſome poor caſt-away iſlanders, or needy navigator. At this time the tropic-birds were ſitting on their eggs, and ſo very tame, that, had we pleaſed, we might have caught many hundreds of them.

18th. Hazy weather prevented our ſeeing Savage iſland. On the 17th we came in ſight of Eōoa, and next day moored ſhip in the harbour of Tongataboo in nine fathoms and a half, on a bottom of fine black ſand, Mākkahah iſland bearing N.N.E. ½ E. and Attatāa N.W. ½ W.

Before we had anchored, George Veeſon, one of the miſſionaries, came off, and informed us that the brethren were all well, Iſaac

Nobs excepted ; and that, for reaſons judged moſt prudent, they had ſeparated into ſmall parties, and were now with different chiefs. Bowell and Harper were together with a chief named Vaarjee, who reſides at a place called Ardeo, Veeſon with Mulicemar, a chief of the diſtrict of Ahoge, thirty miles from Ahēefo, and Cooper with Mooree at Ahoge : the reſt are ſtill at Ahēefo. But before I notice our proceedings in the ſhip, it may be neceſſary to inſert a few extracts from the journal of the miſſionaries, written ſince our departure.

April 15th. We were viſited by Tōogahowe, and many others ; we informed them of our want of more land and timber, which he inſtantly ſaid we ſhould have ; he would ſend a perſon to ſhew it us, and when ready it ſhould be brought home for us. We were diſappointed in not being able to viſit the ſhip once more, and ſend letters to our brethren at Otaheite.

Sunday 16th. About ſeven o'clock we had a prayer meeting, when brother Kelſo and Shelly engaged. As we had fitted up one of our cuckoo clocks, the ſtriking of it excited great ſurpriſe and attention among the natives, who conſidered it as a ſpirit, on which account they would not touch it, and ſuppoſed, if they ſtole any thing, the bird ſpirit would detect them, which was not without its uſe. In the forenoon brother Buchanan preached from Jer. xxxii. 27. Several of the natives were preſent, and behaved very quietly : in the afternoon brother Kelſo, from 2 Theſſ. iii. 1. John Connelly (the Iriſhman) paid us a viſit, accompanied by a brother of Fēenou Towago, a chief who lay ſick at Noogollifva ; who having heard that Ambler had a day or two ago emptied a cocoa-nut into a Japan pint pot, in order to drink the milk, ſent his brother about ſixteen miles to beg ſuch a one of us ; for without it, he was afraid he ſhould not get well again. This requeſt we inſtantly complied with, and made a pro-

miſe to viſit him as ſoon as poſſible. Futtafāihe ſent a meſſage by Connelly, entreating us to viſit him at Moŏa; but this we could not comply with till we knew more of the language. Several of us went out to look for the ſhip, but ſaw nothing of her. Our patron, Tōogahowe, made us a preſent to-day of three pieces of land; two uncultivated of about an acre each, and one about the ſame ſize well ſtocked with yams and banana-trees: theſe, with the encloſure where our houſe ſtands, make about five acres. In the evening he ſent us three baked hogs, a large quantity of yams, and a bundle of cloth.

17th. Two of the brethren went to look for the ſhip, but without ſucceſs. We ſent Tōogahowe a preſent of earthen-ware, two gimlets, and a few nails. Soon after he ſent a meſſenger, requeſting us to go and ſing to him before he ſet off for Noogollifva; but as he was at this time ſurrounded by ſome hundreds who were drinking their morning kava, we declined going, and returned anſwer, that ſinging was a part of our worſhip, and we did not make a practice of doing it at other times; which anſwer ſatisfied him. He made inquiries concerning our clock; but ſaid, he would not have ſuch a ſpirit in his houſe. Brother Harper made him a preſent of three ſhawls; and ſoon after he ſent us a hog and ſome yams. Some of our number were employed in ſtubbing up old bread-fruit trees, and otherwiſe preparing our home encloſure for garden-ſeeds: the ſecretary, Bowell, writing a vocabulary of the language. In the afternoon the mother-in-law of Ambler, with her two daughters, came to ſee us; her huſband is commander in chief of the fleet of Tōogahowe, and the moſt ſkilful ſailor on the iſland. She informed us, that if we ſent to her when in want of proviſions, ſhe would readily ſupply us. Glory to God, we are not likely to know any want; he gives us enough and to ſpare.

18th. After family worſhip we reſumed our different employments. Several ſorts of ſeeds were ſown, and more land prepared. A chief, named Cofawer, brought us a hog and ſome yams, and kindly in-

formed us, that whenever any of us went near his reſidence, we ſhould be welcome to what his plantation afforded. To-day Ambler left us to pay a viſit to Moomōoe, being firſt equipped by us with a ſuit of clothes. Cocoa-nuts, bread-fruit, &c. brought us by ſeveral people during the day.

19th. B. Ambler returned again this morning, and informed us, that the old king Moomōoe expreſſed ſome ſurpriſe that none of us had viſited him ſince our landing, nor ſent him a preſent. A ſervant from Fēenou Towago accompanied Ambler; his maſter had ſent him to beg a fork, a plate, an oil lamp, and ſome red water (port wine). Some of them, it appears, had ſpread abroad, that the Pappa Langa Tongatas (which is the name we go by) had in their poſſeſſion ſome ſmall things that gave better light than the nuts ſtuck on the ſplinters of the cocoa-nut, which they uſed; and this had induced Towago to ſend for one.

In the time of relaxation from the buſineſs of the garden we met, and conſidered the propriety of ſome of our body going to viſit Moomōoe and Futtafāihe; when it was reſolved that brothers Kelſo and Buchanan ſhould on Monday next accompany Ambler, and carry to each a preſent.

20th. Early this morning John Connelly took his leave to return to Futtafāihe, with whom he reſides; with him went the ſervant of Towago with the ſpecified preſents for his maſter. Our friend Mytyle came, and requeſted one of us to ſhave him; which done, he ſet off for Eōoa, of which iſland he is the ſupreme chief.

Our clock excites wondrous attention. Every tool we make uſe of attracts the notice of the ſpectators, with which we are commonly ſurrounded. Many of them will mutter out bitter regret and reflections on their own country, becauſe ſo ignorant of the ingenious arts with which we are acquainted. A poor object, with ulcers round her wriſts of long ſtanding, applied to us; and in about two months we happily were able to cure her.

Deſiring to prepare a forge, we endeavoured to form moulds for brick: and to procure lime, we attempted to burn ſhells, which abound; but found no convenient mode: we were able, however, to obtain ſome from the natives, who uſe it to change the colour of their hair, and dive for the ſtone in deep water, which they afterwards burn. We ſhall no doubt, in time, be furniſhed with theſe things ſufficient to ſupply our wants.

21ſt. We were viſited to-day by ſeveral, who brought ſmall preſents of fruit, &c. Leboolo, a petty chief, came in the afternoon. This man is accounted the firſt ſpearman in the country, on which account Tōogahowe has made him his chief warrior.

22d. In the courſe of this week we have dug and planted about a ſixth part of our home plantation; ſeveral old trees have been taken up, and an encloſure made for our hogs. Every employment we engage in excites the attention of the natives, who are frequently ſo troubleſome, that we are neceſſitated to drive them away. Found the muſquitoes very unpleaſant; ſome confined with ſore feet, attended with great itching.

Sunday 23d. As uſual we had a prayer meeting this morning. About eight o'clock John Connelly paid us a viſit, bringing a fine hog and ſome yams from Futtafāihe, who had alſo commiſſioned him to make us an offer of any iſlet we ſhould chooſe among thoſe which lie ſcattered about Tongataboo, as ſeveral of them are his. Fiſh are in great plenty at theſe iſlets, and during the hungry ſeaſon will be peculiarly uſeful to us. At half paſt ten brother Buchanan diſcourſed from John, i.: before he concluded, an old chief, named Attar, came with ſome kava and a bunch of bananas; he and his attendants ſat quietly till the ſervice was over; after which, being told the day was ſacred, he apologized for diſturbing us, and took leave. In the afternoon brother Kelſo preached from Luke, xxii. An inſtance of a religious nature occurred to-day—the admiral of the fleet ſet ſail for Feejee in a large double canoe to fetch a ſpirit (an

idol), as they term it, to cure old Moomōoe, who lies at the point of death; and long before the canoe returns, which cannot be in leſs than two months, he muſt be departed, and paſt the ſpirit's charm. Oh may the time be haſtened when they ſhall turn from theſe vanities to ſerve the living God!

24th. Early this morning brothers Kelſo and Buchanan went with John Connelly to pay a viſit to Futtafāihe and Moomōoe at Noogollifva. The weather proving very warm, little work was done without doors. A ſiſter of Fēenou Towago, named Onoadaier, came to ſee us, and in the afternoon ſhe ſent us ſome hoti. Hoti is a diſh very much in requeſt among the chiefs, and is made in the following manner: they firſt pour cocoa-nut milk into a wooden bowl, then ſcrape out the kernel with a ſhell; gee root is bruiſed into the milk, and remains till the latter has imbibed a delicious ſweetneſs from it; the root is then taken out of the milk, and the kernel mixed up with it, which we found a very rich meſs. Harper viſited Moomōoe's fiatooka, about half a mile from the miſſionary houſe at Bunghye, a beautiful ſolitary place ſurrounded by toa and other trees, on which hung vaſt multitudes of bats as big as crows, called by the natives bēaker. Here he ſaw two houſes; in one there was a quantity of ſpears and warlike implements, ſacred to the Odooa, or ſpirit; in the other an image of a goddeſs, called Fyēgā; to whom they pray for a favourable ſeaſon for making cloth.

25th. Onoadaier paid us another viſit this morning, and made us a meſs of hoti; which being done in our own houſe, gave us an opportunity of noticing the great cleanlineſs which they obſerve in their cookery. In the afternoon we were viſited by a young chief from Leefooka, called by Captain Cook, Leefooga; it is one of the Hapae, or Harby iſlands. His name is Foonogge, and he is one of the fineſt made men we have yet ſeen. As Ambler has been frequently with him, he has learnt ſeveral Engliſh words, which the young man ſpeaks very plain. He indeed diſcovered a ſurpriſing facility to learn any word or letter which we ſpoke, or pointed out to him.

26th. During the night we had copious ſhowers of rain, and the wind blew freſh. About eight o'clock a chief brought us a pig and twenty fine yams; in return for which we gave him a few articles of earthen-ware. A ſhort time after we received a ſimilar preſent. About ten o'clock brothers Buchanan and Kelſo returned from Noogollifva, bringing with them ſugar-cane, dreſſed fiſh, pork, and yams.

The following is a brief narration of their excurſion: "At half paſt ſix we took our departure from Goloobaloo, and after wading about three quarters of a mile upon the beach got into a canoe, in which were three of Futtafāihe's ſervants to convey us to Noogollifva: wind and tide being againſt us, we landed about five miles from our journey's end, and walking about an hour we came to the reſidence of Fēenou Tōogahowe, who, ſurrounded by a circle of attendants, was taking his morning's kava. When we had gone through the uſual ſalutations, and made him a preſent, we proceeded to ſee his father, and found him removed to a new habitation, which was not quite finiſhed; but twelve or fourteen men being at work upon it, they completed it ſoon after our arrival. Poor Moomōoe ſeemed dangerouſly ill, and was ſurrounded by ſeveral of his wives, the oldeſt of whom is devoted to be ſtrangled at his death. He ſeemed very well pleaſed with the preſent we made him; a piece of ſoap was a part of it, which when he ſaw, he expreſſed a wiſh to be ſhaved, and was much gratified when it was done. Soon after this we were furniſhed with a meſs of fiſh, yams, &c.

About ten o'clock we went to Futtafāihe, whom we found giving orders to get a large double canoe into a boat-houſe, ſituated about twenty yards from high-water mark. He received us with great affability and good-nature, bidding us welcome, and apologized for the meanneſs of the habitation, alſo for the ſmallneſs of the preſents he had ſent us; the reaſon of which, he ſaid, was our living at ſo great a diſtance from him. He received the preſent we made him with much good-humour, and without the avidity ſo remarkable in

many others. When we had partaken of the refreſhments he had provided, he took us to the beach, and ſhewed us ſeveral iſlands, any of which, he ſaid, were at our ſervice; but he adviſed againſt going to examine them this afternoon, on account of the roughneſs of the weather. Therefore, having a little time on our hands, we viſited ſeveral other chiefs; and being at laſt ſent for by Tōogahowe, we immediately waited upon him in company with Connelly, and found upon our arrival, that Moomōoe had ſent us a large baked hog and ſome yams. The hog was inſtantly cut up with a ſplinter of bamboo, and, together with the yams, divided among the chiefs who were preſent; and when we had ſpent a proper time here we returned again to Futtafāihe, who had got a fowl ready dreſſed for us: and thus it was wherever we went, plentiful proviſion was made. When we had ſupped we retired to reſt, but were rather diſturbed by ſome old women, who were employed the whole night in beating the legs of Futtafāihe. Next morning we roſe before daylight, intending to viſit the iſlands and make choice of one of them, but were detained for ſome time by a miſunderſtanding of Futtafāihe's orders. However, as the chief had been ſent for to pay his laſt viſit to Moomōoe, ſuppoſed to be dying, by Connelly's exertions we embarked in two canoes, with three natives in each to paddle us. After ſome time we landed at a place called Hollifva, where we were ſhewn a well, which they informed us was dug by Captain Cook: it is the largeſt and deepeſt we have ſeen in the country, but the water is bad, and the land contiguous to it much encumbered with underwood. Thence croſſing a creek, we came to an iſland called Noogonoogo: here we breakfaſted upon fiſh and baked plantains at the firſt houſe we came to; after which we made a tour round the iſland, and found it, like that at Hollifva, abounding with underwood; but it had a few plantations in good order, which ſeemed to have coſt the natives much labour, on which account we refuſed to accept of it.

We therefore embarked again, and croſſed to another, called Mākkahah: this we found well ſtored with cocoa-nuts, plantains, bread-fruit, and ſugar-cane, alſo good freſh water. Upon the beach we found a curious coral rock, much reſembling the ſtump of an old tree, about five feet high and four thick; it was full of holes, in which were a great number of water-ſnakes. The natives forbad us to hurt them, and would ſcarce ſuffer them to be touched, ſaying they were agees; which led us to ſuppoſe they were ſacred animals. Theſe ſnakes were about thirty inches long: the body, from head to tail, is in circles of black and white alternately, each about half an inch broad; along the top of the back is a beautiful ultramarine blue. Though not venomous, the natives repreſent them as dangerous, and ſay they will kill a man by twiſting round his neck and biting a hole in his throat. We next examined another ſmall iſland, called Faffāa, where was plenty of bread-fruit, but little of any thing elſe; therefore, on our return, we made choice of Mākkahah, and the few natives, about thirty in number, became our tenants; from whom we could afterwards draw whatever we wanted of the produce, or demand their fiſh, if we choſe it; or improve the iſland, by making what alterations in it we pleaſed. We found Futtafāihe ſtill with Moomōoe; he expreſſed his approbation of our choice in a very obliging manner, and informed us farther, that he had ſet three men to fit cordage to a ſingle ſailing canoe, which he intended for our uſe. Moomōoe was now incapable of turning himſelf, and appeared to be haſtening faſt to diſſolution; nevertheleſs he deſired us to ſend him a cuckoo clock, and a few of our number to ſing pſalms for him. We were greatly ſhocked with the behaviour of Tōogahowe, who two days ago had cauſed a young man (his own younger brother) to be ſtrangled, that his father might recover. The victim he had buried within a few yards of the houſe where we were, and he now came to mourn over him, which he did by ſitting upon the grave with his elbows upon his knees, and covering his face with

his hands remained a long time in ſilence, and then departed very thoughtful. After ſupper Futtafāihe went to ſit up with Moomōoe, and we retired to reſt; and early next morning embarking in a canoe, got home about nine o'clock."

27th. It had rained hard during the night, which prevented us from working in the day. A preſent of a turtle and ſome yams came from Noogollifva in Moomōoe's name: this is eſteemed a valuable preſent in this country. Several of our garden-ſeeds have now made their appearance, and look exceedingly well; but the rats and mice are very deſtructive: our crops of peas have fallen a prey to their ravages, and we are afraid the beans will ſhare the ſame fate, except we find ſome means to deſtroy or drive away theſe vermin. A blind chief viſited us to-day.

28th. Weather ſtill wet. Great numbers of people are daily coming into our neighbourhood, bringing cloth, hogs, yams, &c. to be diſpoſed of at the funeral of Moomōoe, whoſe death is hourly expected. Temporary huts are conſtructing in every convenient place near to Bunghye, which was the uſual reſidence of the king (Moomōoe), and where his fiatooka is, which ſtands about half a mile from our houſe. A young woman arrived at our houſe this morning, and gave an affecting account of the fate of one of Moomōoe's ſons. The youth, it ſeems, lived at ſome diſtance from Noogollifva, where the father lies ſick, and by order of whom he was ſent for, under pretence of having his little fingers cut off, a cuſtom common here, and done with a view to appeaſe the anger of the Odooa, that the ſick perſon may recover, but, in fact, that he might be ſtrangled. Upon the arrival of Colelallo he was ſaluted in a cordial manner by his elder brother Tōogahowe, and ſoon after went to ſee his father, whoſe attendants ſeized upon him with a view to ſtrangle him inſtantly, when he, gueſſing their intention, ſaid, if they would uſe gentler means he would ſubmit to his father's will; but they continuing their violence, he by a great exertion beat them off. Three feejee men were then called, and theſe being joined by a

ſiſter of the unfortunate Colelallo, they accompliſhed his death. Alas, how dreadful the darkneſs that envelopes the minds of thoſe poor heathens! The prince of darkneſs has impreſſed the idea on them, that the ſtrength of the perſon ſtrangled will be transferred into the ſick, and recover him. Oh, when ſhall the happy period come when they ſhall ſay, What have we to do any more with idols?

29th. Foonogge paid us a viſit this morning, and after him came our friend Mytyle, who informed us that Moomōoe had departed this life about four o'clock this morning. The people who paſſed from Noogollifva, with their faces bruiſed, and blood running down their cheeks, were numerous: inſtead of cloth they wore matting round them, and a twig of the cheſnut-tree about their necks; this, it ſeems, is their mourning dreſs. About one o'clock Tōogahowe arrived; and ſoon after Ambler, accompanied by brother Bowell, went to ſee him. He was ſitting in a ſmall neat houſe, giving orders to ſeveral chiefs who ſat around him, concerning the procuring the vaſt ſupplies of hogs, &c. that will be conſumed at the funeral. About three o'clock the body of the deceaſed king was carried paſt our houſe, at a ſmall diſtance from the beach; it was laid on a kind of bier made of the boughs of trees, and ſupported by about twenty men: ſeveral relatives of the deceaſed preceded the corpſe in their mourning dreſſes, as above; ſome of them had cut their heads with ſhark's teeth, and the blood was running in ſtreams down their faces. Behind the corpſe was a multitude of people of both ſexes. A female chief called Fefene Duatonga, who is very corpulent, was carried on a kind of frame made of two long bamboos, between which ſhe ſat on a piece of matting, and was borne by four men. Near her Futtafāihe walked; and next them two women, who were devoted to be ſtrangled at the funeral: one was weeping, but the other appeared little concerned; they both were wives of the deceaſed. Some of us followed them to the fiatooka, near which they depoſited the body for the preſent, in a houſe carried thither for the purpoſe, and which was hung round with black cloth. This fiatooka is ſituated on a

ſpot of ground about four acres. A mount riſes with a gentle ſlope about ſeven feet, and is about one hundred and twenty yards in circumference at the baſe; upon the top ſtands a houſe neatly made, which is about thirty feet long, and half that in width. The roof is thatched, and the ſides and ends left open. In the middle of this houſe is the grave, the ſides, ends, and bottom of which are of coral ſtone, with a cover of the ſame: the floor of the houſe is of ſmall ſtones. The etoa and other trees grow round the fiatooka.

To the left of the tomb, and without the encloſure, ſat about four hundred people: the major part of them were men, for whom yava was brewing. Oppoſite to theſe were placed five large roaſted hogs, twenty baſkets of roaſted yams, and about one hundred pieces of mai (or mahie), the four paſte. A few paces from the proviſions ſat ſeven or eight men, who were tabooed, and exempt from cutting themſelves. One of theſe gave orders concerning the diſpoſal of the hogs, yams, and yava; all that drank of the latter were mentioned by name, by a perſon appointed to that office by Fefene Duatonga, who now ſeemed to have the management of the funeral. They did not forget us; but in dealing out the liquor ſent us each a part, which we gave to the natives who ſat by us. Perſons of both ſexes ſeated themſelves in different parts of the ground, beating their faces dreadfully; and after having emptied two bowls of yava, diſperſed.

30th. During the night great numbers of people were paſſing and repaſſing. Preaching by brothers Buchanan and Kelſo. Many of the natives crowded round our gate, and a few were admitted. Preparations for the funeral were carried on with unremitting diligence by the natives.

May 1ſt. Three roaſted hogs were ſent us this morning, one from Fefene Duatonga, one from Tōogahowe, and the other from Fēenou Lucalullo. In return we ſent a preſent to Tōogahowe only; it conſiſted of a cooper's adze, an auger, a gouge, three gimlets, a plane, two chiſſels, &c. Several ſtrangers came to gratify their curioſity during the day, great numbers of whom ſtood without the

fence, noticing all our actions. Futtafāihe paid us a viſit this morning for the firſt time ſince we have been on ſhore; one of the brethren ſhaved him, and whilſt he was doing it the natives were afraid any of the hair ſhould fall to the ground, in which caſe not one of them would dare to eat under the roof again; however, no accident of that kind happened. Great preparations are making at Bunghye for the funeral; people flocking from all quarters with hogs, fruit, cloth, ſpears, and clubs.

2d. The crowd in our neighbourhood is prodigious, and alarming to us; and we are informed they are likely to make a ſtay of two or three months, in which time He alone who reigns on high knows what exceſſes they may run into towards us.

As the funeral was to take place to-day, brother Bowell went with Ambler to Bunghye to ſee the ceremony, and found about four thouſand perſons ſitting round the place where the fiatooka ſtands. A few minutes after our arrival we heard a great ſhouting and blowing of conch-ſhells at a ſmall diſtance; ſoon after about an hundred men appeared, armed with clubs and ſpears, and ruſhing into the area, began to cut and mangle themſelves in a moſt dreadful manner: many ſtruck their heads violently with their clubs; and the blows, which might be heard thirty or forty yards off, they repeated till the blood ran down in ſtreams. Others who had ſpears, thruſt them through their thighs, arms, and cheeks, all the while calling on the deceaſed in a moſt affecting manner. A native of Feejee, who had been a ſervant of the deceaſed, appeared quite frantic; he entered the area with fire in his hand, and having previouſly oiled his hair, ſet it on fire, and ran about with it all on flame. When they had ſatisfied themſelves with this manner of torment, they ſat down, beat their faces with their fiſts, and then retired. A ſecond party went through the ſame cruelties; and after them a third entered, ſhouting and blowing the ſhells; four of the foremoſt held ſtones which they uſed to knock out their teeth; thoſe who blew the ſhells cut their heads with them in a ſhocking manner. A man that had a ſpear run

it through his arm juſt above the elbow, and with it ſticking faſt ran about the area for ſome time. Another, who ſeemed to be a principal chief, acted as if quite bereft of his ſenſes; he ran to every corner of the area, and at each ſtation beat his head with a club till the blood flowed down his ſhoulders. After this brother Bowell, ſhocked, and unable to bear the ſcene any longer, returned home. Futtafāihe alſo came to our dwelling, and ſtayed about two hours. At two o'clock in the afternoon four of us went to the fiatooka, where the natives of both ſexes were ſtill at the dreadful work of cutting and mangling themſelves. We had not been long there before we heard at a diſtance, low but expreſſive ſounds of the deepeſt ſorrow and lamentation: this was a party of about one hundred and forty women marching in ſingle file, bearing each a baſket of ſand; eighty men followed in the ſame manner, with each two baſkets of coral ſand, and ſung, as they marched, words importing, "This is a bleſſing to "the dead;" and were anſwered in reſponſes by the women. Another company of women brought a large quantity of cloth, and anſwered in their tūrn to the above reſponſes. Thus theſe three bands walked towards the tomb, filling or covering that part of the mount between the houſe and the place where the corpſe lay, and the grave, with fine mats and cloth; after which, ſeven men blew conch-ſhells, whilſt others ſung in a doleful ſtrain expreſſive of the moſt heart-felt grief. The corpſe was now conveyed to the grave upon a large bale of black cloth, with which, and fine mats, they covered it. The bearers, as they went, walked ſtooping low, and carrying the bale in their hands. Whilſt theſe ſervices were performing, a company of men and women came into the area, and cut themſelves dreadfully. After them another file of females, nineteen in number, brought each a bag of their moſt valuable articles; and twenty-one more had each a fine mat in their hands, all of which they depoſited in the tomb, being, as they call it, a preſent for the dead; and immediately after came a preſent from Tōogahowe, conſiſting of thirty-five bales of cloth, each bale carried by four men on a frame. After the pre-

ſents another party of mourners entered the area, ſixteen of whom had recently cut their little fingers off: theſe were followed by another party with clubs and ſpears, who beat themſelves as before deſcribed, and disfigured their faces with cocoa-nut huſks fixed on the knuckles of both hands. We noticed that thoſe who had held offices, or were related to the deceaſed, were the moſt cruel to themſelves; ſome of whom thruſt two, three, and even four ſpears into their arms, and ſo danced round the area, and ſome broke the ends of the ſpears in their fleſh. The grave was covered with a hewn ſtone about eight feet long, four broad, and one thick: this ſtone they had ſuſpended with two large ropes, which went round two ſtrong piles drove into the ground at the end of the houſe, and thence led to the area, where about two hundred men held by them; and whilſt they lowered it ſlowly, women and children wept aloud, or ſung words importing, "My father, my father! the beſt of chiefs, &c." More cloth was then brought to be put into the tomb; and another party entered, and abuſed themſelves as before. After theſe paroxyſms of grief they ſat awhile in ſilence; and when they had pulled the rope clear off the ſtone which covered the grave, thoſe on the mount gave a great ſhout, which was anſwered by a general tearing of the leaves from the necks of all preſent; after which they diſperſed.

3d. Several ſtrangers viſited us this morning, many of whom are chiefs of conſiderable influence: from them we received a few ſmall preſents. The dreadful work of cutting and mangling was again renewed to-day with freſh vigour by the natives; but on reflection we did not think proper to go, and countenance by our preſence the cruel cuſtoms of this poor deluded people. Except being crowded by natives round our encloſure, nothing material occurred on the two following days; but to prevent miſchief as much as in us lay, we watched at nights, two at a time, though, thank God, we have not as yet been moleſted; and our friend Tōogahowe has threatened with death any man that ſhould be detected in robbing us.

4th. Ambler, who had received from us various articles of

wearing apparel, and a box to ſecure them, pretended to be robbed by the natives, and contrived to have the empty box brought back; but we ſuſpected the cheat. He beat one of the women he lived with inhumanly, who ran away, and the friends of the other carried her off; yet though this fellow was ſo wicked, he rendered us conſiderable ſervice by inſtructing us in the language, as alſo did a young chief named Fynogge.

6th. Took a walk to Mooco, a fine elevated ſpot near the beach, with houſes and encloſures, belonging to Fēenou Towago, who lay ſick. We ſtaid with him about four hours. He made us a preſent of a fine American dog, an animal of which we ſtood in need. We received alſo a preſent from a great chief of the Harby iſlands.

On our way we obſerved the country, and the manner of fencing and cultivating their lands. It is in general level, laid out in fields or ſmaller encloſures, called abbeys, and ſome ſtill leſs, which ſurround the houſes, called ladōres. Their fences are reed, ſet in a trench, plaited cloſe, and faſtened to ſtakes on the inſide, which ſtrike root and grow: they contain banana-trees, or yams, ſet in rows three feet aſunder, which were now ripe; between the rows the yava root was cultivated, or the tālloo, another eſculent root; but they left the uncultivated parts very foul, and overgrown with weeds and graſs. Their mode of working is to ſquat down on their hams, and hoe the ground with an inſtrument of hard wood, about five feet long, narrow, with ſharp edges, and pointed; with this alſo they dig it up.

In the evening Benjamin Ambler made uſe of very improper language to the brethren, and deſired them to quit the abbey, and to ſow no more ſeeds. On this we applied to our friend and patron Tōogahowe; Mytyle, who has rendered us ſo many kind offices, accompanied us. Tōogahowe received us very cordially, ſaid he loved us and all our brethren, and immediately gave us a pig and twenty fine yams; and when he had heard our complaint was very angry, and ſent immediately for Ambler, who came, and notwithſtanding his endea-

vours to palliate what he had ſaid, he received a ſevere reproof from the chief, who told him that he had no right to our houſe, nor any thing about us, and deſired he would let us alone in future.

7th. This forenoon Futtafāihe, accompanied by two of his tuckongers (or counſellors), came, and ſtaid about an hour with us, then took their leave.

About ten A. M. brother Buchanan preached from Heb. xii. 1.; in the afternoon brother Kelſo from Cant. i. and afterwards adminiſtered the Lord's ſupper. As few of the natives were permitted within the encloſure, we were enabled to wait on the God of our ſalvation without diſtraction.

8th. Our friend Tōogahowe, attended by a numerous retinue, brought us two pieces of cloth, and a ſpade which we had given him the week before; he now wanted it cut in pieces, to make ſmall iron tools; this was done, and as the grindſtone had been fitted up, they were alſo ſharpened for him: having ſome yava root by us, we gave it to him, ſo that while the buſineſs of the ſpade was going on, they regaled themſelves over a bowl, and afterwards departed much pleaſed. Futtafāihe came to-day likewiſe, and brought with him a fine turtle. More than twenty large double canoes arrived from the Harby iſlands, carrying upwards of fifty perſons each: in one of them was Morgan Bryan, an Iriſhman, the former ſhipmate of Ambler and Connelly: he had heard of our arrival ſo early as about the time the ſhip ſailed. As ſoon as he landed he came and ſtaid ſome time, but during our interview gave ſuch ſpecimens of depravity as excited a wiſh for him never more to come under our roof. A writing-book forgotten at Fēenou Tōogahowe's his wife firſt denied, and then produced ſtripped of moſt of the leaves.

9th. Several chiefs came to ſee us this morning, and brought tools to be ſharpened. Morgan came again to ſee us, and to our grief we are likely to have much of his company. Proviſions in abundance are ſtill brought to Bunghye from all parts of the country. Strangers likewiſe are viſiting the fiatooka of Moomōoe, where they continue the

cruel mourning ceremony, but not ſo much now as a few days ago. Morgan, who had in the morning requeſted iron tools of us, which we did not think proper to give, took the liberty, in concert with Ambler, to upbraid us, and to uſe ſuch language as much hurt our minds. Ambler well knew that our ſtock of tools was much reduced, yet he did not ſcruple to ſay, that, unleſs we complied with his requeſt, he would, before ten days elapſed, adopt means to ſatisfy himſelf; and with this threat walked off. May He who has ſaid, "Be "not diſmayed, I am thy God," protect us with his almighty power from the machinations of thoſe wicked men!

10th. About five A. M. brother Kelſo being on watch diſcovered a man creeping through the fence; he immediately ſtruck the thief, and repeated his blows till the man ran off. Mytyle being acquainted with it, was very ſorry the fellow was not killed. A ſiſter of Tōogahowe's, named Fēenou Allawallo, ſent us a fine hog and eight baſkets of yams, and ſeveral of her family followed, and ſtaid moſt of the afternoon, which was rainy. In the evening Tōogahowe came himſelf, with a chief from Harby; before he departed he received a coverlid from one of the brethren, with which he was highly gratified.

11th. John Connelly informs us, that while the chiefs ſat over the yava bowl this morning, he overheard them laying plans to embrace the firſt opportunity to deprive us of all our poſſeſſions, but that they waited the return of the ſhip, when they hoped we ſhould receive more articles. The truth of this report we have no reaſon to doubt, as we know there is not a man on the iſland but would tell us upon inquiry, that they are "matdē monucka," that is to ſay, "dying "in love for our things." This information gave us no ſmall uneaſineſs, and led us to inquire what ſteps were proper to be taken at this critical juncture, and which was the path of duty. We knew not the way of proceeding they might take to effect their purpoſe; but as ſavages generally work themſelves up to fury on occaſions of enterpriſe, we had but little hope that they would regard our lives.

After debating the ſubject, we concluded the ſafeſt plan would be, to ſeparate, and, going two together, put ourſelves under the protection of the greateſt chiefs, and place our property alſo under their care; by which means we might ſecure our perſons, and, at leaſt, ſave our books; but that we might have one place whereat to meet and commune together, it was judged proper that four of our number ſhould remain with Tōogahowe.

In the afternoon brothers Bowell and Veeſon, accompanied by Connelly, went in queſt of Tōogahowe, who ſeemed to diſcover little concern when he heard of our circumſtances; but wiſhed that he might have his ſhare of the property, if we did ſeparate. On this we invited him to our habitation, and opened every box to his view, from every one of which he took ſomething, by way of tithe, and departed ſatisfied.

12th. The night paſſed quietly, and but few of the natives came near our fence; however, the alarm of yeſterday was by no means quelled. Tōogahowe wiſhed for us all to remain with him, the motives for which we could eaſily ſee through; it appearing evident that he hoped to receive ſomething conſiderable on the return of the ſhip. But the more we weighed the ſubject, the more were we perſuaded of the impropriety of remaining together. We had witneſſed a great waſte of proviſions at the recent ceremonies, and which, by the daily influx of ſtrangers, was likely to continue; this we were certain would be ſeverely felt in the ſcarce ſeaſon, which was faſt approaching. We had many articles in our poſſeſſion which would engage their affection and friendſhip. Except we ſeparated, we were likely to be the principal ſufferers, it being much eaſier for a chief to provide for two or four than for ten; beſides, we had hopes of acquiring the language with greater facility. We therefore waited again upon Tōogahowe, and acquainted him with our reſolution: he ſeemed willing we ſhould do as we pleaſed; but only ſeemed ſo, for we knew he was inwardly vexed about it. A chief named Mulicemar was ſpoken to, who agreed to take any two of our number.

We next addreſſed Fēenou Allawallo; ſhe is accounted the greateſt chief of her family, is the ſiſter of Tōogahowe and mother of Fēenou Towago. She ſaid that ſhe would gladly take two of us, but that her brother was averſe to our leaving him: that, as we had landed under his protection, he wiſhed us to remain ſo; and that he would account the chief his enemy who attempted to entice us from him. On this account ſhe adviſed us only to viſit the chiefs at their houſes, where we might make our ſtay long or ſhort, and ſo return again; and that at her houſe we ſhould be always welcome. This advice we at preſent adopted, and we reſolved to wait as we were.

A great heiva or mai was performed at the fiatooka of Moomōoe; firſt by women in their beſt garments and fineſt mats: pieces of our cloth or ſilk were added as ornaments; the perfumed cocoa-nut oil dropping from their hair. Two drums, and a vocal concert of men ſitting round, accompanied the women, who alſo ſung and danced, performing different evolutions in a moſt graceful manner. An old chief at intervals called out, "Fyfogee," or, Encore; and ſometimes "Marēa," or, Well done.

Great preparations were made this morning for what they call a mai, which was intended to be celebrated in the evening by women. Upwards of one hundred and thirty hogs were roaſted, and, with three hundred baſkets of yams, were diſtributed by Tōogahowe. Seven hogs and as many baſkets of yams were ſent us by different perſons. Our viſitors of rank were numerous.

As they are always in ſearch for iron, a thief contrived to ſteal our waſh-tub, took the hoops off, and concealed the ſtaves in the graſs. Thus we were deprived of the only utenſil we poſſeſſed of this kind.

14th. Divine ſervice by brother Buchanan, from Heb. xii. 2.: afternoon, by brother Kelſo, from Rom. vi. 23.

To-day Tōogahowe was veſted with the name and authority of Dugonagaboola, in the room of his father, Moomōoe, deceaſed. His name was now changed from Fēenou Tōogahowe to that of Talliata-

boo, the god of their family; and we underſtand that none of his ſubjects muſt in future addreſs him by his former name, on pain of death.

15th. Vaharta, a chief, viſited us, and brought us a hog, twenty yams, &c.

16th to the 21ſt. On Monday night we had a ſevere tempeſt, with copious ſhowers of rain. Strangers ſtill are coming from the Harby iſlands and Vavao; many of whom, as they arrive, go to the fiatooka, and pay their tribute of reſpect to the deceaſed, by cruel inflictions on their own bodies. The ſcenes of joy and mourning now occupy their whole time: at preſent the diverſions of the women prevail; and in a few days the men will commence theirs. Thoſe who come from diſtant parts of this iſland are returning home, on account of the difficulty of getting food at Bunghye. The diverſions and ceremonies, we ſuppoſe, will yet laſt ſome weeks, in which time we cannot expect to make much improvement in our land.

On Sunday the 21ſt, brother Buchanan diſcourſed from his former text; brother Kelſo, from Col. ii. 12.

22d. Prepared a piece of ground for turnips, which thrive better than any other ſeeds. Set ſome peas and beans; thoſe we firſt planted were in blow in about two months. The peas were chiefly deſtroyed by the rats, which abound here. Walked over the weſtern part of the iſland, not more than a mile acroſs. The ſhore rocky; a heavy ſurf upon it. Obſerved the natives amuſing themſelves with ſwimming in the ſurf, and carried on the top of the wave; this ſport they call fāneefō.

The men have begun their diverſions at Moomōoe's fiatooka, and practiſe morning and evening in different parties, under different chiefs. Next Sunday is fixed for the cartonga lahie, or great toomai; after which, we are informed, many of the people will diſperſe, of which we ſhall be heartily glad.

28th. The great toomai was performed by men dreſſed in their fineſt robes, and mats ornamented with feathers, beads, ſhells, &c.;

the drums called tarraffe ſounding, accompanied by a chorus of performers ſinging, and holding in their hands an inſtrument like a paddle, called dobōche, about two feet and a half long, with a ſhort handle; making curious flouriſhes, with correſponding motions, and different attitudes; thoſe around them joining in the chorus. They began in three lines, and ſhifted by various evolutions, till thoſe in the rear became the front, moving in exact time, and with a graceful ſtep. Some of our number make a practice of viſiting one or other of the great chiefs every day, by whom we are treated with much affection, and they offer us any thing in their poſſeſſion. They take great pains, and diſplay much ingenuity, in endeavouring to make us underſtand their language. Through the week we have had a moſt liberal ſupply of proviſions ſent us, and have eleven hogs in our ſty, more than we well know how to feed. Maintained our uſual worſhip; brother Buchanan ſpoke from Heb. xii. 2. Kelſo from Col. ii. 13.

29th. Two of our brethren being invited by Futtafāihe to Mooa, they ſet off, and overtook him in about two miles, having reſted with his party to take their morning draught of kava: they purſued their journey in company. The Dooatonga being unwell was carried by four porters, on a kind of litter. They proceeded not in the direct road by the beach, but turned to the right inland, and ſtopped at the largeſt houſe they had ſeen in the iſland, being one hundred and eighteen feet by fifty-ſix, and neatly thatched; it is called Naffōola, and is about ſix miles from ours. Here they reſted about three hours, during which they took à turn to Lēgo, as they call the weſtern part of the iſland, ſaw much land cultivated for yams, but more neglected and overgrown with weeds. There were vaſt groves of cocoa-nuts, which grew on the bare rocks, even to the edge of the cliffs. Below was a delightful ſpring guſhing out of a rocky cavern, into which, at high water, the ſea flows. In the evening they went to Tōgamalōolo, a beautiful ſpot at a little diſtance from the road, where

they ſlept. Before the houſe was a large green area, and on each ſide a fiatooka containing three tombs.

30th. Reached Mooa, the reſidence of Futtafāihe; they found the abbeys and ladōres of this village in a very ruinous condition, and the fences much out of repair. Here are ſeveral houſes, which Connelly ſaid were *ſpirits'* houſes, where they found logs of wood, ſtones, and bundles of rags, which were conſidered as ſpirits, being brought from the Feejee iſlands. Theſe places are falling down, but ſo ſacred, they muſt not be touched to repair them. Futtafāihe is very ſuperſtitious, and himſelf eſteemed as an odooa or god; he is alſo much devoted to pleaſure, ſinging, and dancing; has ſeveral wives, the firſt women of the country; one, the daughter of Moomōoe, called Dooboumaofer: ſhe has features and a complexion very like a European, as ſhe ſeldom goes out of the houſe, or expoſes herſelf to the ſun and air.

The lands about Mooa are ill cultivated, and overgrown with graſs and traſh; though there are many beautiful abbeys planted with a variety of trees and flowering ſhrubs of the moſt delicious fragrance.

31ſt. Very rainy and tempeſtuous. When it cleared up they walked out to ſee the abbeys, canoes, &c. The fiatookas are remarkable. There lie the Futtafāihes for many generations, ſome vaſt and ruinous, which is the caſe with the largeſt; the houſe on the top of it is fallen, and the area and tomb itſelf overgrown with wood and weeds. Poulaho, the father of the preſent king, is ſaid to have died and been interred at Vavao.

The hiſtory, if Ambler's report is to be received, is this: that Poulaho, but more eſpecially his wife Mahoofe, of the Doubou family, were tyrannical in their government, diſpoſſeſſing the chiefs arbitrarily, and rendering themſelves odious. Tōogahowe was then chief at Eōoa. Her majeſty, after Poulaho's deceaſe, diſmiſſed him from his poſt, and nominated another. This he reſented, and refuſed to ſubmit; and told the meſſenger he was a tooa, and not an āgee,

or chief, elſe he would have challenged him to ſingle combat; but now he had only to depart with his train, or he would put him to death. The wind blew a ſtorm, but he haſted back to his miſtreſs, who inquired the reaſon of his return in ſuch a gale: he related his reception; and ſhe replied, "Tōogahowe has a mind to be killed, "I will puniſh his inſolence." Tōogahowe meantime convened the other chiefs, and urged them to join him in ſupport of their privileges. The conflict proved in their favour, and the queen was driven to Ahēefo, and took ſhelter at a houſe near ours at Attaboo. Here ſhe ſat with a garland of leaves about her neck, and a gōoterkoo in her mouth, which ſignified, I crave mercy. Tōogahowe was going to diſpatch her with his tooca-tooca, or ſpear, but was withheld by his followers; and ſhe was ſuffered to eſcape to the Harby iſlands, where ſhe now lives in exile. Tōogahowe, victorious, exerciſed great cruelties on his enemies, tying ſome to trees and burning them alive, and making great devaſtations at the Harby iſlands. In a fight with the people of Vavao, his canoe outſailed the reſt, and he fought them alone with ſuch fury as gained the victory, and raiſed the fame of his military proweſs to the higheſt pitch; ſo that he is univerſally dreaded and obeyed. Our miſſionaries were witneſſes to ſome of Tōogahowe's ſavage conduct. One man who diſpleaſed him had his hand cut off on the ſpot; and another was tied up with his arms extended, and two women were ordered with lighted ſticks to burn him under the arm-pits. Our brethren interceded for him, and happily reſcued him from this cruel puniſhment.

June 1ſt. The brethren returned in a ſailing canoe to Ahēefo. Futtafāihe made them a preſent of a hog and twenty yams, and accompanied them to a ſmall iſland in the bay called Mākkahah, which he had given them.

At Ahēefo found ſeveral chiefs returning to their homes; one of them, named Mōore, invited Cooper and Gaulton to accompany him to Ahoge on a viſit, which they accepted. Several of the chiefs have given us preſſing invitations to reſide with them, and have of-

fered us houſes, and whatever we can deſire; ſo that, whenever we ſeparate, there is no fear of wanting an aſylum.

4th. Spent the Lord's day as uſual: partook of the holy communion.

5th. Bowell and Harper paid a viſit to Vaarjee, a chief of great influence in the diſtrict of Ardeo: he informed us of ſome of the villanies of Morgan and Ambler, reſpecting ſeveral things they had ſtolen from us; and we met ſome women dreſſed in the ſtolen things.

6th. Vaarjee led us a walk acroſs the country to his family fiatooka. Below the cliff are caverns on which the ſurf beats, and the water guſhes back with ſurpriſing violence.

7th. Bowell and Harper returned from Ardeo, highly pleaſed with the treatment they had received. Vaarjee inquired earneſtly of Mr. Bowell, if we had any who could aſſiſt women in difficult labours. Two of his ſervants attended them with a large mat to ſleep on, and to aſſure us of hogs and yams whenever we wanted them, and an invitation to come to him whenever we pleaſed. He lives about ten miles from us. His land is the beſt cultivated we have ſeen; he has the largeſt diſtrict of any chief at Tonga; and is not obliged to furniſh Dugonagaboola with his produce. He employs a great number of ſervants in different occupations and labours. At our return we found the materials ready, and laid at our gate, which Tōogahowe had promiſed to enlarge our dwelling. A mattock which we ſometimes uſed took his fancy, and was given him. Mytyle objecting to another erection within the abbey, we ſet it up in an adjoining field, which we propoſed to clear and cultivate.

10th. Heard that Fēenou Lukolallo was ill, and not likely to live. A pair of pantaloons were ſtolen. Mytyle had ingratiated himſelf with us, by his readineſs to teach us the language, and was a very intelligent man, but we were ſorry to detect him in ſeveral petty thefts.

11th. Spent the Lord's day in our uſual manner. Futtafāihe viſited us, and wiſhed we would ſhave him. We excuſed ourſelves

from doing it, as we never did any manual labour on the odooa day. Our gracious Father has given us great acceptance in the ſight of this people, who expreſs much ſurpriſe at obſerving how different our manners are from thoſe of our countrymen, whoſe time is ſpent in idleneſs and profligacy. One of them has four wives, another three, and the other two. With ſuch men it is impoſſible for us to maintain any fellowſhip, and their envy and enmity we bitterly experience.

12th. This morning Lukolallo died; and Fenogge, a young chief, informed us that Morgan and Ambler had been very induſtrious of late to irritate the minds of the natives againſt us, telling them that we were only tooas (mean people), and that they were agees (chiefs), and ſons of the king of England. They had alſo recommended to them to attack and plunder us. After this we did not think proper to ſtay in the houſe where we were, but to remove to one larger, which ſtood in the encloſure next to Dugonagaboola, to which the chief readily conſented, and all things except our hogs were taken thither this evening. However, next day when we went to fetch them we found the ſty broken, and but one remaining; two were near the ſty, and after the ſtricteſt ſearch we found only another: thus our ſtock was reduced from nine to four.

14th. Ambler and Morgan having heard that we ſuſpected them of having driven off our hogs, came to our houſe, and began to abuſe us; and Morgan even kicked one of our number. Seeing them determined to proceed further, a ſcuffle enſued; Morgan again ſtruck with his club the perſon he had before kicked; but the blow did no great injury. They then deſiſted, finding themſelves overpowered, but not from uttering the moſt horrid execrations both on us and alſo on themſelves if they did not prove bitter enemies, and murder us before morning.

In the evening we again met to conſider further the propriety of remaining together; when it was obſerved, beſides the reaſon formerly given, that we made leſs progreſs in the language than we ſhould if

we had only natives to converſe with. After much converſation, there appeared, on a diviſion, eight for parting, againſt it two. It was then agreed, that a diviſion of the public property ſhould take place. On acquainting Dugonagaboola with what we had done, he conſented, and promiſed to come to our houſe on the 17th, and receive a preſent which we had provided for him.

15th. A diviſion of the public property took place. Morgan and Ambler came again to-day, but more peaceably diſpoſed. On the 16th Connelly came and acted his part. He wanted a clock for Futtafāihe, and inſiſted upon having it, ſaying that it had been promiſed before. But we could not think of complying with ſuch preſumptuous demands, eſpecially as we knew no ſuch promiſe had ever been made; therefore he went away much diſpleaſed. Next day he came again, and received the ſame anſwer. He then ſwore he would do us all the harm he could, and that he would murder the firſt of us he could get into his power. Thus we experience perils among the heathen, but more from our own countrymen.

Sunday 18th. Buchanan preached from Pſalm lxxiii. 1, 2, 3. Kelſo, from Heb. iv. 10.

20th. Our viſitors are not half ſo numerous now as they have been, owing in part to a funeral ceremony about three miles from our habitation. This morning Mytyle ſent his ſervants with one of our loſt hogs. Vaarjee's funeral ſervices ending, he told us he ſhould return in two nights; and, if we were ready to go with him, would ſend his ſervants to remove our luggage; to which we agreed, and went to Attaboo to ſee our garden; only a few cabbage-plants had come up, which we tranſplanted. But Vaarjee being unexpectedly detained four or five nights longer, we returned to our houſe at Bunghye. Thither in the evening two chiefs brought a fine lad, with his hands tied together with ſinnet, and wanted to barter (fuccatōw) him for an axe. We inquired what the lad had done, if he was ēnow, a bad boy; they ſaid, No, līlle dōono ōofee, āllofy

fakōw, Good for roaſting yams and running errands. But we told them we were tabooed from all ſuch iniquitous practices as ſelling our fellow-creatures; on which they carried him away.

24th. Went to viſit the fiatooka of Fēenou Lukolallo near the ſea at Valoo: it is on a fine plain ſhaded with toa and other trees. Several people ſat round the grave, which was covered with black cloth, and remarkably clean and neat; we ſat down to converſe with them, and improve the opportunity for their inſtruction. They ſhewed us two logs of wood rudely carved in a human ſhape, which they ſaid were odooas brought from Feejee. We told them theſe could not be ſpirits, but mere pieces of wood fit only for the fire. Nor did they ſeem, by the manner in which they toſſed them about, to have any idea of their ſanctity. We have not yet found that they have prieſts, or any ſtated ceremonial worſhip, but poſſeſs many ſuperſtitious notions about ſpirits; and that by ſtrangling ſome relations of the chief when he is ſick, the deity will be appeaſed, and he will recover.

25th. Divine ſervice as uſual. Buchanan, 1 Theſſ. v. 9. Kelſo, Eph. iv. 9.

27th. Shelly and Nobbs accompanied Vaharlo to his houſe at Ahoge. This chief has ſhewn a peculiar attachment to us. Vaarjee called on us in conſequence of a meſſage to him from Dugonagaboola, who did not chuſe we ſhould leave him, or rather remove with our effects to another chief. However, on making him a preſent he conſented, aſſured us of his cordial regard, and that whenever we came to Ahēefo we ſhould have a welcome reception with him.

28th. About a quarter paſt three o'clock in the morning we were much alarmed by a ſhock of an earthquake, which laſted about a minute, during which time the earth kept a continual trembling; it was ſenſibly felt by us all. Our conſternation on this occaſion was much increaſed by the natives around us, who ſeemed quite panic-ſtruck, and ſet up loud cries; and the ſurf on the beach made

a greater noiſe than we ever heard before. This we conſidered as a wonderful exertion of divine power, and a ſign at which we beheld thoſe who dwell at the uttermoſt parts of the earth tremble. May the time haſten when they ſhall learn to know and love Him of whom they are afraid! Early in the morning we were viſited by ſome of the natives, to whom we mentioned the earthquake; the impreſſion it made upon them ſeemed to be but momentary; they imputed it to the odooa (or ſpirit), of which they ſeem to have very confuſed notions, aſcribing every thing to it which exceeds their comprehenſion, and of which they know not the immediate cauſe. Ambler ſays that it is the fourth ſhock they have had ſince he landed here about eighteen months ago. To-day brothers Bowell and Harper took their departure from us, and went to reſide with Vaarjee, a principal chief at Ardeo, about ten miles diſtant.

29th. Bowell and Harper embarked with Vaarjee and his mother Duatonga Fefene, who ſeems the firſt woman in the iſland, and was going to Mooa. They landed at a ſmall iſland in the bay, where they ſlept the firſt night.

Nobbs and Shelly returned from Ahoge, where they had felt the earthquake as ſenſibly as we had done, and attended with much the ſame circumſtances. They report that they were treated with the greateſt kindneſs, not only by their friend, but by all with whom they had any intercourſe; as a proof whereof, they brought two hogs, two hundred yams, and ſix bunches of cocoa-nuts.

30th. Finding Bowell and Harper reading a book, their friend Vaarjee inquired what it ſaid; they endeavoured to make him comprehend the ſacred ſubject of which it treated, which he ſeemed to underſtand, and mentioned to his mother, who was ſitting by. They embarked at eight o'clock; the wind being againſt them, they beat up to Mooa, and were entertained for the night by Kanēer, a friend of this chief. The next day, the 31ſt, they arrived at Ardeo. Spent the evening in learning the language; their friend Vaarjee being an

excellent tutor, and improving every occurrence to make them acquainted with the meaning of words, and the names of things, in the cleareſt manner.

July 1ſt. Dugonagaboola ſent for brother Shelly, to inform him of his intended departure to Mooa on Monday next; and as he was apprehenſive that we might run ſhort of proviſions in his abſence, he adviſed us to accompany him thither, and offered to put our property into a place of ſafety till his return, which he propoſes in about two moons, or months; but as we expect the ſhip much ſooner, we thought it inexpedient to accept this favour. We could not, however, ſufficiently admire the goodneſs of God, who hath the hearts of all men in his keeping, thus to incline this man to ſuch a provident care over us, notwithſtanding the pains our adverſaries have taken to incenſe him againſt us.

Sunday 2d. Brother Buchanan preached in the morning from 1 Theſſ. v. 9.; brother Kelſo, afternoon, from Matt. xxvii. 35. and afterwards diſpenſed the Lord's ſupper.

3d. Brother Veeſon went to reſide with Mulicemar, in the diſtrict of Ahoge. We now begin to ſee ſomething of the deſigns of Providence in caſting us at our firſt landing into the midſt of ſuch confuſion and diſorder as then filled us with apprehenſion for our ſafety; he at that time not only made daily diſplays of his almighty power, and gracious care, in protecting us from every threatening danger, but, by collecting a vaſt concourſe of ſtrangers from every quarter, both of Tongataboo and the adjacent iſlands, and giving us favour in their ſight, ſeems already to have opened a door for us to every part of this extenſive group. We have received preſſing invitations to ſeveral of the neighbouring iſlands, which nothing but a want of the language has prevented us from accepting. But we hope by a diligent application to remove that obſtacle: ſo that we now look for opportunities of promoting the glorious deſign in which we are engaged, which at firſt we little expected. "The Lord's way is in

" the ſea, and his path in the great waters, and his footſteps are not " known."

4th. At ſeven in the morning, being nearly anſwerable to the time when we expect our friends in London to be engaged in the like exerciſe, we held our monthly prayer-meeting, and encouraged ourſelves with the thought that many of the Lord's people were earneſtly beſeeching at a throne of grace in our behalf; and truſt it will be no ſmall comfort to them to know, that he has graciouſly heard, and ſeems to be giving anſwers of peace, by continually beſtowing on us a rich ſupply of every needful bleſſing.

In the afternoon we received a letter from brothers Bowell and Harper, acquainting us with their welfare.

7th. We were viſited by the wife and daughter of Mōoe, a chief who reſides at Ahoge, and to whom brothers Gaulton and Cooper had paid a viſit ſome time ago. He at that time had given them a large houſe and plantation, to induce them to reſide with him, to which they conſented; but, being ſince prevented, his impatience excited him to ſend this meſſage for them. They brought a hog and a large quantity of yams.

This evening we felt another ſhock of an earthquake, but it was neither ſo ſenſible nor of ſo long duration as the former.

8th. Brother Harper came to ſee us, and ſays that they are very comfortable at Ardeo with Vaarjee, who is anxious to indulge them to the utmoſt of his power, and has aſſigned them apartments wholly to themſelves, and is very ready and uſeful in inſtructing them in the language.

Sunday the 9th, brother Buchanan preached from 1 Theſſ. v. 9.; brother Kelſo, from Gen. xxii. 1.

10th. Brother Harper returned home this evening to Ardeo, accompanied by brother Wilkinſon.

12th. Laid out the graſs-plot before our houſe, with brother Wilkinſon's help, in the European ſtyle, with the garden; which

we began to cultivate. Taught Vaarjee's men the method of digging the ground with ſpades, and planted ſome pine-apples. Viſited a chief called Tōoboocovāloo, a relation of our friend; were entertained with great hoſpitality, and received from him a fine ſow in pig, and three-ſcore yams, for which, in return, we gave him two or three tools, and ſome earthen plates. On the Lord's day having told Tōoboo-covāloo that we did no work, and ſpent the whole in the worſhip of God, he aſked with much humour, whether we might eat on that day; and having informed him, he very kindly ſent us a baked hog, on which we dined together: he gave us alſo a very fine myrtle and other ſhrubs, with pine-apples for our garden, which we planted. Received alſo a parcel of garden-ſeeds and a ſpade from Bunghye.

14th. After conſtant and heavy rain, which laſted from morning until night with little intermiſſion, we were viſited with the heavieſt ſtorm of thunder and lightning which we have had ſince our arrival on the iſland; however, ſuch weather ſeems not ſo frequent here as might be expected from the ſituation of the country.

15th. The rain ſtill continued very heavy all day. In the evening brother Wilkinſon returned home, having been kindly entertained by our brethren at Ardeo. On his return he loſt his way, and was expoſed to ſome danger; but the Lord, who keeps all our goings, graciouſly preſerved him.

16th, Sunday. Brother Buchanan diſcourſed from Iſaiah, liv. 13. During the intervals of worſhip we heard a hideous outcry of the natives towards Bunghye, and were afterwards informed that it was occaſioned by a number of men juſt arrived from Vavao, who had repaired to Moomōoe's tomb, to evince their affection and reſpect by the ſame cruel ceremonies as had been obſerved at his funeral. O that the ſalvation of Iſrael were come forth out of Zion! When God brings back the captivity of this people, how will our hearts rejoice to hear theſe horrid howlings changed into ſongs of praiſe to Him who has redeemed his people from death, and ranſomed them from the

power of the grave! In the afternoon brother Kelſo preached from Deut. xxxii. 2.

17th. We were favoured with a viſit from brother Veeſon, and a ſon of Mulicemar; they brought a fine hog and yams with them from that chief, and informed us of the death of Tamaifuma on the 13th inſtant: he was a chief of great repute for perſonal courage; and this circumſtance our adverſaries ſeem to improve to ſome purpoſe againſt us, by making the natives believe that our God, in anſwer to our prayers, kills them. This being the third chief that has died ſince our arrival, makes them ſay they never died ſo faſt before; and imputing all to the ſame cauſe, they ſay, that if we continue praying and ſinging, there will not be a chief left alive. This idea, which could only originate from the father of lies, working in theſe children of diſobedience, ſeems calculated to create us ſome trouble; but ſtill it is an unſpeakable comfort to reflect, that it ſhall prevail no farther than is conſiſtent with the holy, wiſe, and gracious deſign of our heavenly Father, who, we doubt not, will make his ſtrength perfect in our weakneſs, ſo that we may boldly ſay, "The "Lord is our helper, we will not fear what man can do unto us."

On the 18th the ſame idea was mentioned to us by different perſons; it ſeems to gain ground with them very faſt, and our endeavours to perſuade them to the contrary are fruitleſs at preſent. In the forenoon brother Veeſon took his leave; and on Saturday the 22d, brother Bowell paid us a viſit. In the beginning of the week he had been at Mooa, where the greateſt part of the inhabitants are at preſent aſſembled for the celebration of the annual natche. There he found the minds of the people had received the ſame dangerous impreſſion, and that our countrymen were the ſole authors and propagators of it; the Lord, however, has graciouſly over-ruled it, ſo that it has in ſome degree brought the miſchief they intended us upon their own heads. When it was firſt mentioned to brother Bowell, Vaarjee was preſent, and was much diſpleaſed with the perſon who ſpoke of it. Ambler

had alſo endeavoured to poiſon the mind of Dugonagaboola, who heard him with great indignation, and hiſſed him out of his preſence. A few days after, this fellow quarrelled with one of the chief's carpenters, whom he kicked on the breaſt, and abuſed him otherwiſe in a ſhocking manner: on this he complained to his maſter, and Ambler, inſtead of making any acknowledgments for his conduct, thought proper to juſtify it in the moſt provoking manner; upon which he ordered him from his preſence, threatening his life if he ever ſhewed his face there more: ſince that we hear he has gone to Futtafāihe; ſo that Morgan, Connelly, and he, are all together, and, we have no doubt, will be active in plotting farther miſchief: thus their machinations were deſtroyed without our interference. How true is it, that the wrath of man ſhall praiſe God, and the remainder of wrath he will reſtrain, and that no weapon formed againſt his people ſhall proſper!

23d. Brother Buchanan preached in the morning from Iſaiah, liv. 13. Kelſo, from Deut. xxxii. 2.; after which brother Bowell took his leave.

On the 26th, brother Shelly, who has had the care of our few medicines ſince brother Harper left us, went to ſee a woman who, with others, had eaten ſome fiſh of a poiſonous nature, which was likely to be, to her in particular, attended with bad conſequences: an emetic was adminiſtered, which removed the cauſe of the diſorder, and reſtored the poor woman to health. According to the cuſtom of the country, he received his fee before he returned: this was a roaſted hog, which is generally killed as ſoon as the doctor arrives, who is expected to wait till it is ſufficiently roaſted; it is then given to him: but this being the firſt inſtance of the kind, like an inexperienced beginner who knew not the profits of his trade, he divided it chiefly betwixt the poor woman and her friends. It would be a valuable acquiſition to this country, and might be a means of facilitating our work, to have a good ſtock of medicines, and a ſkilful perſon to apply them. The diſorders which have principally come under our ob-

ſervation are, a dyſentery, of which the perſon is recovered; a dropſy, of which we have ſeen but one caſe; a diſorder among the children, which ſpreads all over them like the ſmall-pox, and ſeems of as loathſome but more inveterate nature; for we found one in this condition at our firſt landing ſeveral months ago, and there ſeems no alteration upon him as yet; its long continuance is probably owing to improper treatment: we know not whether it be infectious. What ſeems moſt general is an ulcerous ſore, to which they are very ſubject. In one family of our acquaintance there are no leſs than four perſons much affected by it: the poor man has loſt the uſe of his limbs entirely, ſo that he is not able to ſtand upright, and many parts of his body are affected; and what renders his caſe truly pitiable, his wife is in little better condition; a great part of her breaſts is already conſumed, and one leg and arm are very bad. Two of their ſervants are nearly in as bad a ſtate as themſelves; they have often applied to us for aſſiſtance, which could we afford them, would certainly raiſe us ſtill higher in their eſteem; but at preſent we have neither proper medicines, nor ſkill to effect any thing this way. In ſome caſes we have ſeen old women apply the juice of the bread-fruit, tied up in leaves, and made hot, with which they rubbed the wound; but it ſeemed to produce no good effect. As they have not the leaſt idea of phyſic, whatever diſorder they are attacked with has its full courſe, and often proves fatal.

24th. The principal wife of Futtafāihe was delivered of her firſt child, the ſon and heir of his dominions; on which occaſion very conſiderable preſents were made.

25th. The great enudee, or natche, deſcribed by Cook, was held at Mooa. Men in proceſſion carried a yam, ſuſpended on a pole; others, armed with ſpears, cried aloud to this effect, "Take care to "keep the road clear;" and all paſſengers ſtood at a conſiderable diſtance. Ambler aſſured us this was a thankſgiving to the odooa for the late ripe yams. We were invited to join the proceſſion, but did not chuſe to make our ſhoulders bare, which was required, and

to wear the jēejee, a wreath of the leaves of a ſhrub called jee, around our waiſt. Particular honour is paid to Futtafāihe on this occaſion. The ſame ceremonies are repeated at the ſeaſon of early ripe yams. The ceremonial cloſes with an amuſement called fatārga, like cudgel-playing, being ſingle combat with the limbs of the cocoa-nut tree.

26th. Vaarjee aſſiſted us with all his people at our abbey in levelling the ground, and laying out and planting our garden.

27th. Our chief took a ſecond wife, a daughter of Tōobōocavāllo. She was accompanied by large bales of anāddoo, or cloth, of Tongataboo. In the afternoon he went to finiſh the funeral ceremonies for his brother, in celebrating the games uſual on that occaſion. His bride remained at home. We felt this afternoon a ſenſible ſhock of an earthquake at Ardeo; and, as uſual, the natives ſcreamed. Theſe ſhocks are common, and ſometimes, they informed us, ſo violent as to ſhake down their trees and houſes.

30th. Brother Buchanan diſcourſed from 2 Tim. ii. 3.; brother Kelſo, from Exodus, xxxiii. 18.

On Monday brothers Gaulton and Shelly went upon a viſit to Dugonagaboola at Mooa; and in the afternoon Mooree (a chief) arrived from Ahoge, and brought with him two canoes, in order to convey brother Cooper home. This he had promiſed ſome time ago; but the fear that Dugonagaboola would be affronted at his taking any of us from under his care, had till now deterred him.

Auguſt 1ſt. Early this morning Cooper and his friend Mooree took their departure: he is now the fourth of our number that hath left us. What end the Lord may have in view by thus ſcattering us about, we know not; but hope that it will tend to the advancement of his glory, by a more general diffuſion of the goſpel over this benighted iſland. About ſunſet we had another ſhock of an earthquake, which laſted about a minute and a half, and was felt over the whole iſland. Ambler, we hear, is again in our neighbourhood.

On the 3d, brothers Gaulton and Shelly returned from Mooa, where they had met with brother Veeſon, who was in health and high

favour with his friend; having lodged one night with him, they received a warm remonſtrance for it next day from Dugonagaboola, who aſſured them of a welcome at his houſe, and expected they would make uſe of no other. After inquiring into our ſtate at home, and how we fared in his abſence, he informed them of what our villanous countrymen had ſaid againſt us, and expreſſed his abhorrence of them on account of it. On their way home they called at Ardeo, where our brethren were well, and deſired the whole body might meet once a month for divine direction, and mutual counſel and encouragement in our work.

5th. Brother Bowell arrived in the evening; and on ſabbath-day brother Buchanan preached from 2 Tim. ii. 3.; in the afternoon brother Kelſo, from Iſaiah, liii. 5.; after which he diſpenſed the Lord's ſupper. It is ſurely an unſpeakable favour that the Lord thus allows us to hold our ſolemn feaſts in this land, and from time to time is refreſhing us with his abundant goodneſs. If we had the happineſs of ſeeing theſe poor creatures around us impreſſed with a ſenſe of their loſt and deplorable ſtate by nature, and the excellency and ſuitableneſs of the Redeemer's character and ſalvation, which He has wrought, and the goſpel reveals; if we could but once ſee them compelled to come in and partake of our privileges, our joy would be full: however, it becomes us not to deſpiſe the day of ſmall things, but patiently to wait for the ſalvation of the Lord: He hath ſpoken good concerning us, and hath done for us great things, which confirms our hope, that the day is not far diſtant when He will make bare his holy arm in the ſight of the nations, and theſe ends of the earth ſhall ſee his ſalvation.

7th. Brother Bowell determining to remain with us till our monthly prayer-meeting was over, we the next morning embraced the opportunity of his preſence to hold a meeting of our little body, when it was agreed that we ſhould obſerve a general meeting the firſt Monday of every month: in the morning, for prayer and religious conference; and in the afternoon, for collecting matter for the public journal, reporting progreſs in the language, and conſulting with

each other on the moſt probable means of carrying our deſigns into effect; alſo that our abſent brethren ſhould be made acquainted with our deſign, and invited to join us in it. It was alſo reſolved to hold a weekly prayer-meeting and conference in our reſpective parties; and that the anniverſary of our embarkation, which is juſt at hand, ſhould be obſerved as a day of public thankſgiving.

9th. In the evening we began our weekly meeting: brother Kelſo opened it with praiſe and prayer, then read the ſecond chapter of the firſt of Peter, and ſpoke from a part of it; after which the other brethren ſpoke in rotation. That our attention might be more particularly fixed on the ſubject, it was agreed, that, previous to next week, the portion of ſcripture to be then diſcuſſed ſhould be made known; accordingly brother Buchanan propoſed the ſecond chapter of Epheſians. Brother Shelly concluded this preſent comfortable opportunity in the ſame manner as it was begun.

10th. The anniverſary of our embarkation completes the firſt year of our miſſion, and the moſt remarkable of our lives, wherein the Lord has, in anſwer to the many prayers of his people, and, we hope, for the accompliſhment of his gracious purpoſes, given us numberleſs manifeſtations of his almighty power, his infinite wiſdom, and unchangeable love. While upon the mighty waters we were the peculiar objects of his providential care and bounty. His preſence has been with us in paſſing through the fire and water; and though they often ſeemed to unite their rage and force againſt us, and to threaten our deſtruction every moment, they were not permitted to do us any harm. Some of us, when all help ſeemed to fail, were raiſed from the opening grave, to praiſe him in our little aſſembly; and we were all brought in ſafety to our deſired haven, where his hand has been moſt wonderfully "ſtretched out ſtill," in opening a door of acceſs for us by the moſt unexpected and improbable means; in giving us favour in the ſight of the heathen; in preſerving us, though defenceleſs and expoſed, from their rage and madneſs; and in making all things ſubſervient

to his own moſt gracious deſigns; in fruſtrating the machinations, and carrying headlong the counſels of our more heatheniſh countrymen, making them produce the very oppoſite effects from what they intended. Lo! theſe are a part of his ways; but if we would tell of all the wonderful things he has done for us, they are more than we are able to expreſs. "O that men would therefore praiſe the Lord "for his goodneſs, and declare his wonderful works to the children "of men!"

This day was rendered in ſome meaſure memorable by the loſs of a large axe, which was ſnatched from one of the brethren while he was cutting fire-wood; and in the evening ſome thieves broke into our dwelling while we ſlept, and rifling the firſt box they came to, which held nothing but medicines, they had gone off with a quantity of bark, jalap, nitre, &c.; but theſe not ſuiting their taſte, they left them in the yard, where we found them next morning, ſo that they got only a few clothes that lay upon the cheſts.

11th. John Connelly ſent to know whether we intended to inform Captain Wilſon of what had paſſed between us and them, obſerving, that, if we did, it would reduce us to the greateſt ſtraits, as it would both prevent them from receiving thoſe things they expected, and had promiſed to the natives; and alſo effectually hinder their departure with him for China. This was accompanied with a hint of what we might expect, if our conduct was not ſuitable to their wiſhes. In anſwer we ſaid, that we neither wanted to injure nor to quarrel with them; and if they choſe to go to China, we would be no hindrance to them.

12th. Dugonagaboola ſent us a preſent of proviſions, which was very acceptable; but in the courſe of the day we received the mortifying intelligence, that he had accepted our large axe with much cordiality from the perſon who ſtole it; and after ſome compliments to his dexterity, had ſent him off to Vavao, to be out of the way when the ſhip arrived. This action gave us an idea of what we might ex-

pect when our intereſt ſtood in any degree in competition with that of our noble friend; and yet, ſtrange as the contradiction ſeemed, all our goods were every day in his power if he choſe to plunder us.

13th. Brother Buchanan preached from 2 Tim. ii. 3.; and brother Kelſo, from Iſaiah, lv. 6. The remainder of this week nothing remarkable happened till Saturday the 19th, when one of the natives brought us the reviving news of the ſhip's arrival at her former ſtation. Three of our number, viz. brothers Kelſo, Buchanan, and Gaulton, ſet out in queſt of a canoe to carry them to her; but after a fruitleſs endeavour to procure one, Buchanan and Gaulton determined to travel by land, which brother Kelſo declined, ſtill entertaining a hope of ſoon procuring a canoe. After travelling about ſeven miles along the beach, they were met by a great number of the natives, one of whom preſented them with a note, which brother Bowell had diſpatched for their information at Ahēefo. This man had brought us ſeveral meſſages of the ſame kind on former occaſions; and underſtanding the nature of it better than any of his countrymen, he had endeavoured to explain the uſe of it to thoſe who were with him: this excited their curioſity to a degree which induced them to bear him company, in order to ſee it delivered, and know thereby whether or not what he ſaid was true. When they ſaw the joy which the opening of it gave the brethren, they ſeemed ſtruck with amazement; and were perplexed in no ſmall degree, when they perceived that by means of it they knew as well as themſelves that the ſhip had arrived, and where ſhe lay. The whole company, together with the bearer of the note, ſoon left the brethren, in order to return to the ſhip, for which they were ſo eager, that nothing could induce him to proceed to Ahēefo with the note. In the afternoon the two brethren arrived at the ſhip, and had the happineſs to find that all on board had freſh ground whereon to erect an Ebenezer to the Lord, who had graciouſly helped them through many imminent dangers, and preſerved them from many evils wherewith they had been ſur-

rounded. Surely his goodneſs exceeds all ſearch. O for hearts formed to ſhew forth his praiſe!

20th. Brother Buchanan preached on board from Pſalm v. 12.; and brother Bowell in the afternoon.

On the 21ſt, early, many of the principal chiefs came on board, among whom was Futtafāihe, who, as ſoon as he ſaw brother Buchanan, renewed his ſolicitations for him to go and live with him, at the ſame time reminding him of a promiſe to that purport, given on our firſt arrival, alſo of the ſeveral proofs of his favour ſince beſtowed; and, with freſh aſſurances of his love and eſteem, promiſed, on his part, to render every thing as agreeable as was in his power, and to remove every obſtacle, if brother Buchanan would but mention them to him: this, however, at preſent he declined to do; but the chief being well acquainted with the recent villany of Connelly (who has reſided with him ever ſince he came to the iſland) and his aſſociates, Ambler and Morgan, aſked if he was unwilling to live with Connelly, and being anſwered in the affirmative, he immediately propoſed to bind him hand and foot, and bring him on board; but this propoſal was at this time rejected, it being more deſirable to Captain Wilſon, and all concerned, that theſe fellows ſhould come on board as they had promiſed, and depart of their own accord. Brother Buchanan could not help looking upon this as a plain call of Providence, and determined in his own mind to comply with it if he could find another brother willing to accompany him, and if the propoſal alſo met with the approbation of Captain Wilſon, and the brethren on board, which it did. Brother Gaulton readily conſented to be his partner. When their intention was communicated to Futtafāihe, he expreſſed great ſatisfaction, and immediately invited them to go on ſhore, and chuſe a place for their future reſidence. In the afternoon brother Shelly arrived from Ahēefo, and informed us that the thieves had paid another viſit, and carried off a duck.

22d. Brother Gaulton went to Ahēefo, in order to bring his own

and brother Buchanan's cheſt, and other things, to Mooa, where Futtafāihe had given them their choice of a number of beautiful dwellings, ſituated between his houſe and the lagoon, which runs into that part of the country; and after chuſing one about two hundred yards from his own, they returned on board.

23d. Connelly having heard of our being at Mooa yeſterday with Futtafāihe, thought that our buſineſs had been to take him and his companions on board; he therefore came to ſpeak to the captain concerning it, who informed him that he had no deſire to proceed after that manner; but if he and the others choſe to ſhip as ſeamen, they ſhould have the ſame wages and treatment as his own ſailors had. To this Connelly ſaid he would return an anſwer in ſix days, in which time he would conſult with his comrades.

Fefene Duatonga, the firſt woman on the iſland, came on board with her principal lady in waiting: their hair was plaſtered up with a compoſition which very much reſembled the powder and pomatum of a fine-dreſſed London belle. Her feet are kiſſed in token of homage by all who approach her; and ſuch are her ideas of her own dignity, that ſhe admits no fixed huſband as a companion, but cohabits with thoſe of the chiefs whom ſhe pleaſes to ſelect, and has ſeveral children. A fine boy of about twelve years old attended her on board. Several preſents of ſciſſars were made, which highly pleaſed them; and when they left the ſhip they jumped overboard, and waſhed the ſnow-white decoration from their hair before they paddled on ſhore with their canoe. Brother Wilkinſon brought off a fine bunch of turnips of their firſt crop, which had been almoſt wholly deſtroyed by the rats. They contrived a trap, in which they caught a great many, which were given to the women at their requeſt, and eaten raw as reliſhing food. Sent ſome cats to the miſſionaries, the firſt which were ever introduced into the iſland.

26th. The noble lady viſited the ſhip to-day with two or three female attendants; and the captain ſent her on ſhore highly delighted in an elegant Engliſh dreſs which had been reſerved for ſuch an occaſion.

Our time this week was chiefly employed in dividing, and carrying to our reſpective places of reſidence, the part of the cargo which, in the diviſion at Otaheite, had fallen to our ſhare. In it we found ſuch an immenſe quantity of uſeful and neceſſary iron tools of all ſorts, as far exceeded our greateſt expectation, and filled the natives with aſtoniſhment. Our warmeſt acknowledgments are due, and muſt fall infinitely ſhort of our obligations, to the divine Author of all our mercies, who hath put it into the hearts of his people to provide, and of his honoured ſervants, the directors, to beſtow on us ſo bountiful a ſupply of every thing that could be deviſed for our comfort, and the furtherance of the work in which we are engaged; but eſpecially for the wonderful manner in which he has prepared, brought forward, and preſerved our dear captain, whom we cannot but eſteem as the greateſt teſtimony of the divine favour beſtowed on our ſociety. While on the voyage, the proſperity and furtherance of the work ſeemed to engroſs his whole attention. To his indulgent care in procuring and allowing us every comfort that could be enjoyed by people in our circumſtances, might be imputed that extraordinary degree of health which we enjoyed. His counſel and advice has often guarded us from the intruſion of diſcord. His converſation was wholly calculated to ſtimulate our zeal. In our abſence he has been mindful of our intereſts, and has effectually prevented every complaint. The affability and kindneſs of his conduct among the natives has won him their affections: and indeed in what we have reaſon to believe is his principal aim, he has ſucceeded wonderfully, that is, to adorn the doctrine of God our Saviour in all things. May the Lord enable us to do likewiſe, and fill our hearts with gratitude to himſelf, and to all the inſtruments of his unbounded goodneſs! May we walk as children of ſo many mercies; and knowing that we are but ſtewards of thoſe gifts of his providence for which we muſt ere long give an account, may we be led to devote ourſelves, and all our enjoyments, to his praiſe and glory, that we may give in our account with joy in the day of our Lord Jeſus!

CHAPTER XVI.

Deſcription of Tongataboo.

OUR dear friends and benefactors in the direction may juſtly look for ſome account of this country, where the Lord in his gracious providence, through their inſtrumentality, has placed us; and we think ourſelves bound, in gratitude to them, to furniſh them with the fulleſt information in our power: but in this attempt we find ourſelves much at a loſs for want of the Rev. Mr. Greatheed's manuſcript account of theſe iſlands, which happened to be left at Otaheite, and which if we had brought with us, would have been uſeful in directing our attention to ſeveral objects which may have eſcaped our notice. Notwithſtanding the numerous invitations we have received to viſit other iſlands of this group, we have not as yet ſeen it our duty to comply, as, for want of the language, ſuch viſits could be no way profitable to the natives, and would have expoſed us to ſo many unneceſſary temptations.

Our obſervations muſt therefore be wholly confined to Tongataboo; the ſituation, extent, and product of which are already ſo well known, that there remains but little to be ſaid concerning it. Captain Cook's account is in general ſo accurate as to render very little addition or correction neceſſary; however, a ſpace of many years which has elapſed ſince his laſt voyage, has produced ſome changes which it may not be improper to communicate. On our arrival we found few of his old friends remaining, and their number has ſince been reduced by death; but his name is ſtill mentioned with great reſpect by many of their ſucceſſors, who recollect his favours beſtowed upon them when in a

ſtate of childhood, which they often relate in a manner that beſpeaks them to be by no means deſtitute of gratitude.

The government of Tongataboo is ſo complex in itſelf, and the natives' account of it ſo different, each taking a particular pride in exalting his own chief above others, that it is difficult to come at any certainty concerning it. The following appears to us moſt conſiſtent with the truth.

This iſland bears an unrivalled ſovereignty over the whole group, Feejee not excepted. The inhabitants of Feejee having long ago diſcovered this iſland, frequently invaded and committed great cruelties in it; but in an expedition which the Tonga people made againſt them lately, under the command of Tōogahowe, Filatonga, and Cummavie, they completely routed and brought them into ſubjection, ſo that they now pay tribute to Tongataboo on certain occaſions, the ſame as the other iſlands, of which we ſaw an inſtance at the death of Moomōoe. Tongataboo is divided into three large diſtricts, viz. Ahēefo, at the north-weſt end, over which Dugonagaboola reigns with abſolute ſway. Mooa, the middle diſtrict, is under the ſame ſubjection to Futtafāihe; and Vaharlo has the ſame power over Ahoge, ſituate at the ſouth-eaſt part, each claiming a right of diſpoſal over the lives and property of his own ſubjects, which we have ſeen exerciſed moſt deſpotically. Theſe diſtricts are ſubdivided into many ſmaller ones, which have their reſpective chiefs preſiding over them, and exerciſe the ſame authority as the ſuperior chiefs, to whom they are nevertheleſs, in ſome caſes, accountable for their conduct; ſo that the whole reſembles the ancient feudal ſyſtem of our anceſtors. The government ſeems to have been formerly more in the hands of the Futtafāihes than at preſent. Upon the death of the late Poulaho, father of the preſent Futtafāihe, Duatonga being then a minor, the intolerant ambition of his widow, Mahoofe, of the Toubou (or rather Doubou) family, led her to attempt extending her power in ſome particulars further than any of her predeceſſors had done. This was tamely ſubmitted to by all the other chiefs, except Fēenou Tōogahowe,

now Dugonagaboola, ſon of Moomōoe, and nephew of Fēenou, the celebrated friend of Cook: he at that time reigned over Eōoa, and rejecting her propoſals, declared war againſt her, contrary to the remonſtrances of all his friends; he however ſucceeded, drove her entirely from this iſland to Vavao, whither he alſo followed, and having reduced her to ſubmiſſion, left her there, where ſhe ſtill remains in a ſtate of exile.

The people fully anſwer to the moſt favourable repreſentations the world has ever received of them; for ſurely no appellation was ever better applied than that given to them by our countrymen, of which they ſeem very proud, ſince we made them acquainted with it, and very ſtudious to render themſelves more deſerving of it. They poſſeſs many excellent qualities, which, were they enlightened with the knowledge of the goſpel, would render them the moſt amiable people on earth; for inſtance, their bounty and liberality to ſtrangers is very great, and their generoſity to one another unequalled. It is no uncommon thing for them to complain they are dying of hunger, and, as ſoon as they receive a morſel, to divide it among as many as are preſent, the firſt receiver generally leaving himſelf the ſmalleſt ſhare, and often none at all. When they kill a hog, or make any meſs for themſelves, there is always a portion ſent to their friends, who return the favour as ſoon as their circumſtances will admit; which keeps up a conſtant friendly communication among them, and which we have never ſeen interrupted by any quarrel, during a ſtay of more than four months.

Their honeſty to one another ſeems unimpeachable, though we have no reaſon to think the accounts of their diſhoneſty to ſtrangers exaggerated. The murder of children, and other horrid practices, which prevail among the Otaheiteans, are unheard of here. Their children are much indulged, and old age honoured and revered. Female chaſtity is not much eſteemed among the lower orders, it being a common practice with the chiefs, in our viſits to them, to offer ſome of their females to ſleep with us; the practices of our aban-

doned countrymen making them believe this a favour we could not well do without. Our firſt refuſal ſeemed to excite a ſurpriſe, but has generally prevented a ſecond temptation from the ſame perſon. Unchaſtity among females of rank, and eſpecially after marriage, we have heard is puniſhed with ſeverity; however, we have not as yet known an inſtance.

Their marriages are attended with very little ceremony; the only one we have ſeen was that of Vaarjee, with whom brothers Bowell and Harper have been ſome time reſident. This was conducted in the following manner: A young female having attracted his attention, he firſt informed his mother that he wiſhed to add her to the number of his wives. She immediately communicated this to the damſel's father, and the propoſal meeting his approbation, he clothed her in a new garment, and with attendants, and ſuch a quantity of baked hogs, yams, yava root, &c. as he could afford, ſhe was ſent to her intended ſpouſe, who being appriſed of her coming, ſeated himſelf in his houſe, and received her in the ſame manner, and with as little emotion, as he would have done any other viſitor: feaſting on the proviſions, and a good draught of yava, concluded the whole, and the bride was at liberty either to return to her father till again ſent for, or to take up her reſidence with her huſband, which, in this inſtance, ſhe preferred. Polygamy is in common practice among the chiefs, each of whom takes as many wives as he pleaſes; but they are entire ſtrangers to domeſtic broils, which may, in a great degree, be owing to the abſolute power each man has over his own family, every woman being ſo much at her huſband's diſpoſal, as renders her liable to be diſcarded on the ſmalleſt diſpleaſure.

Their deities are numerous; and though we have hitherto been able to ſay but little to them on this ſubject, we have reaſon to think their prejudices are ſtrong. Every diſtrict has its own deity; and each family of note has one, whom they conſider as their peculiar patron. Talliataboo is the god of Ahēefo, which being at preſent the moſt powerful, he is accounted a great warrior. Futtafāihe preſides over

Mooa and Doobludha, Cartow over the diſtrict of Ahoge; each of which deities are on certain occaſions repreſented by the ſeveral chiefs of thoſe diſtricts; ſo that we find their natches and other annual exhibitions are not mere public amuſements, but religious obſervances, whereon they think the lives and health of their chiefs, for whom they have great affection, entirely depend; as likewiſe the proſperity of the country in general: expecting the ſucceeding crop will be in proportion to the offerings made at theſe times. They have two natches in the year, one when their yams are ſet, to procure the favour of Futtafāihe; and the other when they gather them in, expreſſive of their gratitude. The winds they ſuppoſe to be under the control of a female, called Calla Filatonga, who, they ſay, is very powerful, but is little regarded by them, and is therefore ſometimes provoked to blow down their cocoa-nut, plantain, bread-fruit, and other trees, and commits ſuch ravages as oblige them to bring offerings of hogs, yams, and kava, in the moſt humble and ſubmiſſive manner, to a houſe ſacred to her, where a perſon is appointed to perſonate her on the occaſion, and receive the offering that is made. Theſe ſtorms being very unfrequent, and generally over before appeaſing meaſures are taken, the repreſentative is in little danger of being detected of falſehood by returning a favourable anſwer. This office of perſonator is only temporary, being always choſen for the occaſion.

We have ſeen no perſon among them that ſeems more religious than another, or any thing that could lead us to ſuppoſe there is any ſuch character as a prieſt among them. In all the offerings they make, each man kills and preſents his own ſacrifice. Their frequent earthquakes they account for by ſuppoſing the iſland reſts upon the ſhoulders of a very powerful deity called Mowee, who has ſupported it for ſuch a length of time as exceeds their conceptions. This heavy burden often exhauſts his patience, and then he endeavours, but in vain, to ſhake it off; which, however, never fails to excite a horrid outcry over the whole country, that laſts for ſome time after

the ſhock is over: and we have ſometimes ſeen them endeavour to quell his diſcontent, and reduce him to good behaviour, by beating the ground with large ſticks. Tongaloer, the god of the ſky, and Fenoulonga, of the rain, they ſuppoſe to be males; beſides theſe, they have a great many others of both ſexes, whoſe names we cannot enumerate, over earth, ſea, and ſky, each acting in their proper ſphere, and ſometimes counteracting one another, according as intereſt or inclination leads them. They alſo acknowledge the exiſtence of a great number of ſtrange gods, calling them by the general name of Fyga, among whom they rank ours as the greateſt; and, when they think it will anſwer their purpoſe, they will readily acknowledge him as far wiſer, and in every reſpect better than theirs, having taught us to make ſo much better ſhips, tools, cloth, &c. than they have ever been able to do. Beſides theſe, they imagine every individual to be under the power and control of a ſpirit peculiar to himſelf, which they call odooa, who intereſts himſelf in all their concerns, but, like Calla Filatonga, is little regarded till angry, when they think he inflicts upon them all the deadly diſorders to which they are ſubject; and then, to appeaſe him, the relations and other connexions of the afflicted perſon, eſpecially if he be a chief, run into all the inhuman practices of cutting off their little fingers, beating their faces, and tabooing themſelves from certain kinds of food. Human ſacrifices ſeem little in practice: the only victims to ſuperſtition which we have ſeen are already mentioned in the caſe of Moomōoe; though, at our arrival, Ambler informed us, that when a great chief lay ſick they often ſtrangled their women, to the number of three or four at a time. When the odooa is inexorable, the death of the perſon is inevitable and ſure, and the ſurviving friends ſeem for a ſhort time inconſolable; but their grief is ſoon changed into the oppoſite extreme, and they run into as great extravagances in their feaſts as when the ſorrowful paſſions prevailed they inflicted on themſelves ſufferings.

They believe the immortality of the ſoul, which at death, they ſay, is immediately conveyed in a very large faſt-ſailing canoe to a diſtant

country, called Doobludha, which they deſcribe as reſembling the Mahometan paradiſe. They call the god of this region of pleaſure Higgolayo, and eſteem him as the greateſt and moſt powerful of all others, the reſt being no better than ſervants to him. This doctrine, however, is wholly confined to the chiefs, for the tooas (or lower order) can give no account whatever; as they reckon the enjoyments of Doobludha above their capacity, ſo they ſeem never to think of what may become of them after they have ſerved the purpoſes of this life. We have not been able to learn what ideas they form of the origin of their exiſtence, or any other parts of the creation; when ſpoken to on theſe ſubjects they ſeem quite loſt; this may, however, be owing to the inaccuracy of our expreſſions, ariſing from an imperfect knowledge of the language, which has hitherto prevented us from oppoſing any of thoſe groſs abſurdities. But we look forward to that happy day when the glorious ſun of righteouſneſs will ariſe, and turn this ſhadow of death into the morning.

The produce of this iſland is already ſo well deſcribed, that it ſeems unneceſſary to ſay thing of it here. We have been able to add very little to it. Our ſeeds, which have been ſown in different parts, bid fair to do well: this induces us to think any kind of European ſeeds would thrive here, were it not for the rats, which deſtroy them as they appear above ground. Rats, with hogs, dogs, and guanoes, were the only quadrupeds we found here. The cattle left by Capt. Cook have been all deſtroyed ſome years ago: the horſe and mare having been firſt gored by the bull, gave the natives an idea of his furious temper, and put them in terror for themſelves; therefore, to prevent any bad accident taking place, they deſtroyed him, with the cow and three young ones, which, they informed us, were all they had produced, except one young bull which had been previouſly taken to Feejee. Captain Wilſon, in his ſecond viſit, has left us eight goats, three cats, and an Engliſh dog, of which the natives are very fond, and which we hope will be uſeful in their proper places. The death of a ram at Otaheite prevented us from receiving

any ſheep, which we eſteem a great loſs, as there is abundance of excellent food for thoſe uſeful animals in the moſt neglected parts of this iſland, and they might in time prove a great advantage to the natives, not only by ſupplying their deficiency of food, from which many of them ſuffer much at preſent, but by leading them into habits of induſtry, to which they are ſtrangers; for though they are more induſtrious than moſt of their neighbours ſcattered about this ſea, far the greater part of their time is ſpent in idleneſs. This conjecture receives much ſtrength from the earneſt deſire they expreſs for our woollen clothes, eſpecially blankets; which induces us to think, if they had the materials, and the leaſt hint how to make uſe of them, they would ſoon endeavour to manufacture them themſelves.

The ſoil is every where prolific, and conſiſts of a fine rich mould, upon an average about fourteen or fifteen inches deep, free from ſtones, except near the beach, where coral rocks appear above the ſurface. Beneath this mould is a red loam four or five inches thick; next is a very ſtrong blue clay in ſmall quantities; and in ſome places has been found a black earth, which emits a very fragrant ſmell reſembling bergamot, but it ſoon evaporates when expoſed to the air. The air is pure and wholeſome, much ſharper in the winter than we expected to have found it, eſpecially when the wind is from the ſouthward; but for want of a thermometer, which happened to be broken, we have never been able to aſcertain its true ſtate.

But we muſt conclude our preſent account, hoping our next will contain ſomething more intereſting and encouraging to our dear friends, whoſe prayers we earneſtly entreat in our behalf; for ſurely never men in the world ſtood more in need of their aſſiſtance in this reſpect than we do. Our work is great, our ſtrength is ſmall, very weakneſs itſelf; our enemies are crafty and powerful, but none we find ſo dangerous as thoſe of our own houſe, thoſe evil hearts of unbelief that are always ready to draw us from the God of our ſtrength, who is the rock of our ſalvation. But if God be for us, who can be againſt us? He bids us fear not: and we have not only the aſſurance of his word, but

alſo the teſtimony of his providence, that he is with us, and will never leave us nor forſake us. Well then may we go on in divine ſtrength, rejoicing in the proſpects of greater tribulations than we have hitherto experienced, or at preſent have in view; truſting him that in every conflict which we may be called on to ſuſtain under the banner of the glorious Captain of our ſalvation, we ſhall grow ſtronger and ſtronger, and at length be brought off the field more than conquerors through Him who hath loved us, and given himſelf for us.

The Duff is now unmooring. We feel all the anguiſh that is conſequent upon a ſeparation of friends who are bound together by ſuch endearing ties as ſhall endure when thoſe of nature ſhall be for ever diſſolved. Beſides our dear captain, we cannot but eſteem many of the officers and crew as children of the ſame family with ourſelves: all of whom, ourſelves, and all our concerns, both for time and eternity, we deſire to reſign to the ſovereign diſpoſal of our gracious heavenly Father, and to the word of his grace, which is able to keep us from falling, and give us all an inheritance among them that are ſanctified through faith which is in Jeſus Chriſt. Farewell. May grace, mercy, and peace be multiplied to all who love our Lord Jeſus Chriſt in ſincerity, and are ſeeking the advancement of his kingdom and glory! Amen.

Tongataboo Roads, Sept. 6th, 1797.

CHAPTER XVII.

Tranſactions at Tongataboo during the Ship's Stay.

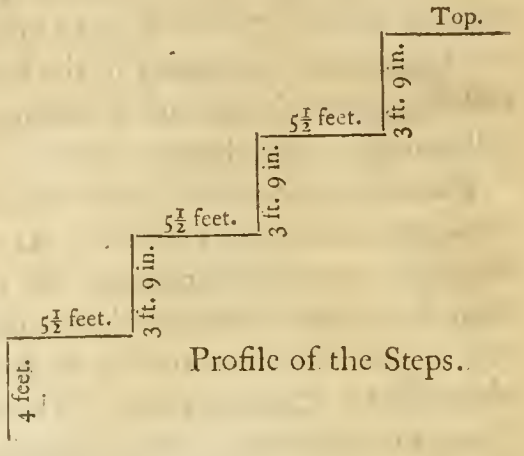
THUS far I have written from the brethren's journal, judging that, though repetitions would unavoidably occur by this plan, the incidents related as they happened would enable thoſe intereſted to form a better idea both of the natives and the real ſituation of the miſſionaries, than by any other method I was able to purſue; for perhaps from things which I might have paſſed over, ſome ſkilful friend would draw uſeful and intereſting inferences.

And as I have brought it up to the day we left thoſe dear ſervants of our bleſſed Lord, there remains but little to be ſaid concerning what paſſed at the ſhip; as during this ſtay, which was twenty days, the whole was ſpent in one continued intercourſe of friendſhip and ſervice between us and the natives: every day we were viſited by ſome or other of them; they laid us in a very large ſea-ſtore of fine yams, and as many hogs as we were willing to accept; for the ſtock of theſe which we had brought from Otaheite was ſtill ſufficient to take to ſea. Some boars and ſows of the larger ſize we exchanged with them for others, and had the ſatisfaction to hear that a ſow thus exchanged to Vaarjee, Bowell and Harper's chief, had a few days after farrowed nine pigs. For articles of iron they will venture any thing. On our firſt arrival an iron hoop was ſtolen off the windlaſs end; but as no perſon was ſuffered to come on board till we got it again, it was returned next day by Futtafāihe. Several other things of leſs conſequence were ſtolen, but as the captain did not like to break the harmony which ſubſiſted for the ſake of them, they were never recovered. Among other things, the cook's axe was ſtolen; and

to give our friends an idea of the ſmall value of a few glittering guineas in the eyes of theſe people, when put in competition with a uſeful iron tool, the captain gave the cook ten new guineas to purchaſe another axe from the natives; but his endeavours to make ſuch a purchaſe were vain, they only laughed at him for his offer. Beſides iron, our cloth and ſmall blue and green beads were in high eſtimation among them; and ſome of them even deſired us to bring ſuch on our next viſit. They alſo valued nails, eſpecially of the larger ſort. But it may be obſerved that they are ſo ſcrupulous in dealing, that they generally ſtand for the full value of every thing.

The captain was never on ſhore, and each of us was only permitted one day at Mooa, for pleaſure. As we refuſed to have any diverſions acted for our entertainment, leſt the idea of pleaſing might lead them to exceſſes inexcuſable on our part, none of their cuſtoms of this nature were witneſſed by us, but I ſuppoſe them to be fully deſcribed by Captain Cook. The day before we ſailed I went to Mooa in the pinnace, accompanied by Mr. Falconer, Mr. Robſon, and my brother James Wilſon. Several hundreds of the natives lined the ſhore, part of them entreating us to go firſt to Futtafāihe, and the other part for us to viſit Dugonagaboola firſt. As I had previouſly promiſed the former, we repaired to him, and were received with great ceremony; and when we had ſpent ſome time with him we viſited the other chief, whom we found near the beach, ſeated with about an hundred others round a bowl of kava, part of which they offered to us; but the gee root only ſuited our taſte. This, being what they conclude their morning's repaſt with, is ſweet as ſugar-cane, and greatly reſembles it, being only a little more paſty. Both chiefs treated us well; Futtafāihe roaſted a large hog for our dinner, after which he accompanied us to the fiatookas of his anceſtors: they lie ranged in a line eaſtward from his houſe, among a grove of trees, and are many in number, and of different conſtructions: ſome, in a ſquare form, were not in the leaſt raiſed above the level of the common ground; a row of large ſtones formed the ſides, and at each

corner two high ſtones were placed upright at right angles to each other, and in a line with their reſpective ſides: others were ſuch as the brethren deſcribe that of Moomōoe to be: and a third ſort were built ſquare like the firſt; the largeſt of which was at the baſe one hundred and fifty-ſix feet by one hundred and forty; it had four ſteps from the bottom to the top, that run quite round the pile: one ſtone compoſed the height of each ſtep, a part of it being ſunk in the ground; and ſome of theſe ſtones in the wall of the lower are immenſely large; one, which I meaſured, was twenty-four feet by twelve, and two feet thick; theſe Futta-fāihe informed us were brought in double canoes from the iſland of Lefooga. They are coral ſtone, and are hewn into a tolerably good ſhape, both with reſpect to the ſtraightneſs of their ſides and flatneſs of their ſurfaces. They are now ſo hardened by the weather, that the great difficulty we had in breaking a ſpecimen of one corner made it not eaſy to conjecture how the labour of hewing them at firſt had been effected; as, by the marks of antiquity which ſome of them bear, they muſt have been built long before Taſman ſhewed the natives an iron tool. Beſides the trees which grow on the top and ſides of moſt of them, there are the etooa, and a variety of other trees about them; and theſe, together with the thouſands of bats which hang on their branches, all contribute to the awful ſolemnity of thoſe ſepulchral manſions of the ancient chiefs. On our way back Futta-fāihe told us that all the fiatookas we had ſeen were built by his anceſtors, who alſo lay interred in them; and as there appeared no reaſon to doubt the truth of this, it proves that a ſupreme power in the government of the iſland muſt for many generations have been in



Profile of the Steps.

the family of the Futtafāihes: for though there were many fiatookas in the iſland, the brethren, who had ſeen moſt of them, ſaid they were not to be compared to theſe for magnitude, either in the pile or the ſtones which compoſe them.

One of his wives was lying-in at this time, and we were conducted to the apartment where ſhe was: it was extremely neat, and the floors were covered with mats. Both herſelf and the child had their ſkins coloured with turmeric, which gave them a glittering appearance, and they ſaid this was their cuſtom with women in childbed. She had ſeveral female attendants; and though Futtafāihe has many other children, all the people ſeemed elate and glad on this occaſion. During our ſtay we viſited ſeveral chiefs of both ſexes, and received preſents from each of them. As the evening approached we took our leave, and returned to the ſhip.

Mooa is a beautiful place, eſpecially where Futtafāihe's houſe ſtands. Proceeding from the lagoon about a quarter of a mile through fenced lanes, a ſpacious ſquare green about half a furlong wide opens itſelf; at the farther end of which the dwelling ſtands: on the ſame green, which is as ſmooth as if rolled, a few large ſpreading trees grow in an irregular diſpoſition, which add much beauty to the ſcene. On the eaſt ſide is a neat fence encloſing the long grove where the fiatookas ſtand; on the weſt are the dwellings of different chiefs in their encloſures; and along the north or lower ſide of the ſquare, the great road runs from one end of the iſland to the other: this road is in general about ſix or ſeven yards wide, but eaſtward from the green, and for half a mile, it is not leſs than ſixty yards wide. In this part there is a range of trees as large and ſpreading as the largeſt Engliſh oaks; and as their branches meet at the top, and quite exclude the ſun's rays, a pleaſant walk is afforded by their ſhade. Cloſe by theſe, brothers Buchanan and Gaulton are ſituated.

CHAPTER XVIII.

Paſſage from Tongataboo to China.

ON Thurſday morning, the 7th of September, we weighed, and ſailing from Tongataboo by the northern paſſage, paſſed cloſe by the ſmall iſlands of Honga Harpy and Honga Tonga; theſe are both moderately high, and appear fertile: at four P. M. they bore E. S. E. twenty-two miles diſtant. After which we ſteered N. W. per compaſs one hundred and twenty-ſix miles, and weſt thirty-two miles. Obſerved at noon on the 8th in 18° 43′ S. and ſuppoſed that a current was ſetting us to the weſtward. From noon till half paſt five P. M. we ſteered W. by S. thirty-nine miles; then hove to for two iſlands, the ſouthernmoſt of which bore S. W. ½ S. and the northernmoſt W. by N. diſtance from the latter ſeven leagues. The former had a remarkable flat top, on which account we called it Table iſland. A little before we hove to, the time-keeper gave the longitude of the ſhip 182° 5′ E. Before dark we could ſee other iſlands further to the weſtward, and ſuppoſed them either the ſame, or very near to thoſe, Captain Bligh firſt fell in with after leaving Tofoa in the launch.

We had briſk gales and a hollow ſea all the night; about ſix hours we lay with the ſhip's head to the northward, then wore to the ſouthward till daylight; in which laſt ſpace of time we muſt have paſſed cloſe to a dangerous reef, named in the chart Providence reef; but as nothing of this kind was in ſight before dark, we had no apprehenſion of reefs lying in our way; and even when the day broke we thought we had a clear ſea, and at ſix o'clock bore away,

and run W. N.W. about half an hour, when we diſcovered ſeveral iſlands beſides thoſe we had ſeen on the preceding evening; and perceived that extenſive reefs ſurrounded every one of them. In viewing our ſituation from aloft it appeared very critical, and occaſioned the iſland ahead to be called Danger iſland. A little from this iſland S.E. lay three or four ſmall iſlets, and a coral reef extended about three or four miles S.E. from them. On our ſtarboard quarter another reef trended to the N.E. further than we could ſee, as the weather was hazy. Thus were we running directly for Danger iſland, and leaving thoſe extenſive reefs upon each quarter, when the ſight of many more iſlands gave us reaſon to ſuppoſe that to attempt a paſſage through them would be hazardous, if not impracticable. We hauled, therefore, our wind, ſet what ſail the ſhip could bear, and tried to work out by the way we came in. The gale increaſing, and the ſea running very high, we had little hopes at firſt of gaining ground, or that the ſhip would ſtay in ſo heavy a ſea. However, ſhe never miſſed ſtays but once; the tide likewiſe appeared to be in our favour; for, after making a few tacks, at half paſt nine A.M. we paſſed to windward of the S.E. reef, and ſtood towards Table iſland. As we ran along we ſaw a large ſpace to leeward free from reefs, which almoſt tempted us to bear away; but proceeding further, the iſlands to the S.W. appeared connected by them. Therefore we determined to get to the north by the eaſt of them; though there is no doubt but, in fine weather, a paſſage might be found as well here as among thoſe through which we afterwards had to thread the needle. All this day and the night was ſpent in plying to windward. On the morning of the 10th paſſed Providence reef, which is a ſmall ſpot, and bears eaſt from the ſouth end of Danger iſland. We afterwards paſſed the north-eaſt reef, where once more we appeared to have a clear ſea. Table and Danger iſlands, of which we had the neareſt view, wore an aſpect of fertility, having the loftieſt hills covered with trees to their ſummits. Obſerved at noon in latitude 18° 23′ S.

On the 12th at noon we were in latitude 16° 42′ S. and longitude 180° 30′ E.; half an hour afterwards ſaw land bearing ſouth, for which we hauled up, wiſhing to have ſome intercourſe with the natives. As we ran to the ſouth we had a reef on the weather ſide juſt in ſight from the deck, and a low iſland on our lee beam bearing W. by N. The wind being E.S.E. we juſt weathered a reef lying eaſtward from a ſmall but high iſland; and ſtanding a little farther, tacked ſhip cloſe to the north-eaſt reefs of what we called Sir Charles Middleton's iſland, and choſe the ground between this and the before-mentioned reef to ſpend the night in, as we had the bearings of ſeveral iſlands whereby to direct us clear of the ſurrounding danger.

At daybreak on the 13th we bore away, and ran along the north ſide of Sir Charles Middleton's iſland. There appeared no opening through the reef, though one might perhaps be found ſomewhere about the iſland, if diligently ſought for; but on this ſide there is none. As we ran to the windward, compaſs bearings were taken of the iſlands and reefs, to aſcertain their relative ſituations; and to the chart conſtructed from theſe, with the help of the time-keeper and latitude, we muſt refer thoſe who may either have to ſail this way, or who would improve the geography of this part of the globe. Leaving Middleton's iſland, we ſteered weſt per compaſs four or five leagues, and paſſed cloſe by what we called Maitland iſland. There were natives on the beach with ſpears in their hands; and the iſland, which was moderately high, ſeemed to abound in the common produce; but, like thoſe we had already ſeen, was quite ſurrounded by a reef. Therefore ſailing thence W.N.W. about ſix leagues further, we came near to the eaſt end of another pretty large iſland, called Roſs's iſland, where we ſaw vaſt numbers of natives aſſembled upon the beach, and ſmoke among the trees; but they alſo were quite ſecure, being, like their neighbours, ſtrongly fortified with a ſurrounding reef. Juſt off here we obſerved, latitude 16° 48′ S. and longitude 180° 29′ per chronometer. Many larger iſlands were in ſight to leeward, which, from examination of Bligh's narrative, we

ſuppoſed to lie N. E. from the large iſlands, which he paſſed when the canoes chaſed him.

From the maſt-head we obſerved a reef trending to the N. E. to weather which we hauled our wind to the northward; and paſſing it, ſtood towards ſome ſmall iſlands, which we called the Cluſters. As night approached, being ſurrounded with reefs and iſlands on all ſides, we put the ſhip under an eaſy ſail, and choſe the moſt clear ſpace to make ſhort tacks in, till next morning. At ſeven o'clock a low iſland to windward bore E. by N. and the higheſt of the Cluſters bore S. S. W.; the wind was eaſterly, and the ſea as ſmooth as a river. At the above time we ſtood to the S. E. by S. under the top-ſails; and at nine o'clock, no danger appearing, we thought ourſelves ſafe; but we were preſently alarmed by the ſhip ſtriking upon a coral reef, upon which the ſea hardly broke, to give the leaſt warning. All hands were upon deck in an inſtant, and, as ſhe ſtuck faſt, became under great apprehenſions of being ſhipwrecked; a misfortune which preſented itſelf with a thouſand frightful ideas. We knew that the Feejees were cannibals of a fierce diſpoſition, and who had never had the leaſt intercourſe with any voyagers; conſequently we could expect no favour from ſuch. Imagination, quick and fertile on ſuch occaſions, figured them dancing round us, while we were roaſted on large fires. However, it was no time to indulge thoughts of this kind, but to try what could be done to ſave the ſhip. Judging it to be a weather reef we were on, the moment ſhe ſtruck the ſails were hove aback, and in about five or ſix minutes we beheld with joy that ſhe came aſtern, and ſhortly after was quite afloat; when we were again delivered from our fears, and found the ſhip, which had kept upright the whole time, ſeemed to have received no injury. It was not poſſible to aſcertain at ſea what damage had been ſuſtained, as ſhe made no water; but on her coming into dock, we diſcovered how very wonderfully we had been preſerved. The coral rock on which we ſtruck was providentially directed exactly againſt one of the timbers. The violence of the blow had beat in the copper, deeply

wounded the plank, and beat it to ſhivers. Had the ſtroke been between the ribs of the ſhip, it muſt have gone through, and we had probably never returned to adore the Author of our mercies. Thus the gracious Lord, who ſtill guarded us with a ſhepherd's care, was pleaſed to ſhew us the inſufficiency of human prudence; and that, except we are kept by himſelf, "the watchman waketh but "in vain." O that he would give us hearts of gratitude and thankfulneſs, in ſome meaſure proportioned to his daily mercies extended to us his unworthy creatures!

When the day ſhewed us the dangers which lay hid on every ſide, it appeared wonderful how we had eſcaped ſo well, and made us very deſirous to get clear of them as faſt as poſſible. With this view we ſteered N.N.W. betwixt ſeveral ſmall reefs, not larger in circumference than the ſhip, and with ſcarce a waſh of the ſea upon them. They ſeemed to extend on both ſides of us, as far as we could ſee. When we had paſſed theſe, and began to bring the iſlands aſtern, we thought ourſelves quite clear, and were regretting that we could have no intercourſe with the inhabitants; who, we had no doubt, would have been willing to barter with us, had we found ſafe anchorage for the ſhip; for with theſe people the Friendly iſlanders carry on a trade with the articles they got from us. At nine A.M. another iſland came in ſight to the N.W. for which we ſhaped our courſe, to try if anchorage could be found near it; and the weather ſide appearing on our approach to be clear of reefs, it gave us hopes that the lee ſide would be the ſame; but it proved otherwiſe. At noon the body of the iſland bore ſouth, diſtant one mile, and our latitude by obſervation 15° 41′ S. longitude per chronometer 180° 25′ E. Along this north ſide, there being no reef, the ſea broke violently againſt the cliffs, which are high, and from the face of them huge fragments have fallen off, and lie ſcattered at their baſe. Theſe cliffs, eſpecially towards the north-weſt end, have a leſs fertile appearance than thoſe we had already paſſed; but towards the eaſt end the iſland wears a better aſpect; and at this part there

were natives and houſes upon the top of the hill. Probably there is low ground on the ſouth-weſt ſide, where we intended to anchor; but coming to the north-weſt point, we ſaw a ſhoal cloſe to us, and a large flat ran S.W. off the iſland: upon which we hauled our wind; and as this was the laſt we ſaw of this dangerous group, it received the name of Farewell iſland.

Theſe are probably the ſame as Taſman got entangled among, and which he calls Prince William's iſlands: however, it may be preſumed that but part of them have been yet ſeen by Europeans, as it was evident that many large iſlands lay to the S.W. the neareſt of which we could but faintly diſtinguiſh, and ſome were at a diſtance from the tracks of Captain Bligh in the launch of the Bounty, and afterwards in the Providence.

They doubtleſs are connected with thoſe which the people at Tongataboo call the Feejees, as they lie in the direction pointed out by them. In general they are high, and all we could diſtinctly ſee appeared fertile: the loftieſt hills were woody to their ſummits, and on the top of ſeveral was abundance of cocoa-nut trees, which on ſome iſlands thrive only on the low ground; nor is it here as at Otaheite, where the middle region is commonly nothing but ſun-burnt graſs; for, from the beach to the top of the hills is one continued grove of trees, and many of them have fruitful ſkirts of low land. The valleys of Middleton's iſland appeared delightfully pleaſant, and muſt abound in all the fruits and roots common to theſe parts of the world. In ſome places we ſaw ſpots of cultivated ground, probably of kava.

Coral reefs ſurround every iſland, and thoſe which lie near each other are connected by them. Though there appeared to us to be no openings through theſe reefs to the reſpective iſlands they encloſe, yet we cannot venture to ſay that there is no ſuch thing, but think it highly probable that by a more diligent ſearch both openings and anchorage might be found. But as the captain propoſed making ſome ſtay at the Pelew iſlands, and had to reach China at a ſpecified

time, we could not with propriety delay longer here in ſearch of an uncertainty. Where we paſſed cloſe we ſaw many inhabitants, and have no doubt but that they are all well peopled; and they muſt be an improved people in the ſavage ſtate, for the natives of the Friendly Iſlands, who are unwilling to give place to any, acknowledge that the Feejees excel them in many ingenious works; that they poſſeſs larger canoes, and are a brave, fighting people; but abhor them for their deteſtable practice of eating their unfortunate priſoners. They uſe bows and arrows in war; and from the blackneſs of their complexion, and the difference of their language and manners, they are evidently a diſtinct race from the natives of thoſe groups where miſſions are now eſtabliſhed.

16th. We obſerved at noon in latitude 13° 13′ S. and at five P.M. ſaw the iſland of Rotumāh, bearing N.W. by W. The weather being at this time ſqually, with rain, we hove to for the night. At daylight next morning we bore away, and at half paſt eight o'clock were oppoſite the north-eaſt end, when ſeveral canoes came off, containing from three to ſix and ſeven perſons each. At firſt they were ſhy, and kept aloof; but preſently ſome bolder than the reſt ventured alongſide, and one with a fowl in his hand, taking hold of a rope, dropped himſelf into the water, and was hauled on board. He made ſigns that he wanted an axe for the fowl, by which we immediately knew that there muſt have been friendly intercourſe between them and Captain Edwards of the Pandora, who diſcovered this iſland in Auguſt 1791; but it is probable that they have been viſited by none beſides, as they now beheld us with much ſurpriſe and wonder. This day happening to be Sunday, the rule we had conſtantly obſerved while in this ſea prevented trade between us and theſe people. However, this man received an axe, a few fiſh-hooks, and other things, which made him leap for joy. Three others, encouraged by his good fortune, ventured after him, and fared equally well; and it appeared that many more would have come on board, had they an opportunity; for obſerving that we ſteered rather from

the iſland, they pointed towards a bay, as if deſirous we ſhould come to anchor. As we ran down the north ſide there appeared a good bay near to the weſt end, where, if the anchorage be ſafe, ſhips may ride ſheltered from all but northerly winds; and perhaps a ſituation might be found to lie in the ſame bay ſheltered from theſe alſo. This bay lies to windward of the higheſt bluff hill, on the weſt end of the main iſland; a high iſlet lies directly north of this bluff hill, and they bear a great reſemblance to each other, being both ſteepeſt on the north ſide. Weſtward of this laſt lie three more ſmall iſlets, the largeſt of which appeared to be ſplit in the middle, as if broken by an earthquake.

The main iſland far exceeds in populouſneſs and fertility all that we had ſeen in this ſea; for in a ſpace not more than a mile in length we counted about two hundred houſes next the beach, beſides what the trees probably concealed from our view; this was at the eaſt end, and there was reaſon to think almoſt every part of it equally well inhabited. In the ſhape and ſize of their perſons we could diſtinguiſh no difference between them and the Friendly iſlanders, except that we thought them of a lighter colour, and ſome difference in the tattooing, having here the reſemblance of birds and fiſhes, with circles and ſpots upon their arms and ſhoulders: the latter are ſeemingly intended to repreſent the heavenly bodies. Two or three of the women whom we ſaw were tattooed in this laſt way: at Tongataboo they keep the upper parts clear of all tattooing. The women here wear their hair long, have it dyed of a reddiſh colour; and with a pigment of the ſame, mixed with cocoa-nut oil, they rub their neck and breaſt. The men who were on board appeared to have much of the ſhrewd, manly ſenſe of the above people, and many of their cuſtoms. One of them made ſigns, that in caſes of mourning they cut their heads with ſharks' teeth, beat their cheeks till they bled, and wounded themſelves with ſpears; but that the women only cut off the little fingers, the men being exempt from it;

whereas at Tongataboo there is hardly man or woman but what has loſt both.

Their ſingle canoes (for we ſaw no double ones) were nearly the ſame in all reſpects as at the Friendly Iſlands, being of the ſame ſhape, ſewed together on the inſide, and decorated in the ſame manner with ſhells; but, being rather ſhorter in proportion to their width, ſeemed not ſo neat and well finiſhed. The only weapons we ſaw were ſpears curiouſly carved, and pointed with the bone of the ſting ray. The natives expreſſed great ſurpriſe and curioſity at the ſight of our ſheep, goats, and cats. Hogs and fowls, they ſaid, they had in great plénty, which, added to the evidently ſuperior fertility of the iſland, and the ſeeming cheerful and friendly diſpoſition of the natives, makes this, in our opinion, the moſt eligible place for ſhips coming from the eaſtward, wanting refreſhments, to touch at: and with regard to miſſionary views, could one or two young men, ſuch as Crook, be found willing to devote their lives to the inſtruction of perhaps five or ſix thouſand poor heathen, there can hardly be a place where they could ſettle with greater advantage, as there is food in abundance; and the iſland lying remote from others, can never be engaged in wars, except what broils may happen among themſelves. Its latitude is 12° 31′ S. and longitude 177° E.; its length, in an eaſt and weſt direction, is not above four or five miles.

From Rotumāh we ſteered N.W. by W. to W. and W. by S. for eight days; and as we hove to every night, we had reaſon to think that no land lay within four or five leagues on each ſide of our track. At eight A.M. on the 25th, we ſaw land from the maſt-head bearing N.W. by N. and immediately ſteered for it. The weather being gloomy, with drizzling rain, we had no obſervation for the latitude. About five o'clock in the evening, as we drew near to the land, we found that it conſiſted of ten or eleven ſeparate iſlands, two or three of which were of conſiderable ſize, and ſaw a canoe coming towards us, in which were two men: they approached within hail, but would

come no nearer; they ſtood up and brandiſhed their paddles, and uſing many wild geſtures, hooped and hallooed in a harſh tone, not ſeemingly as a menace or defiance, but the effect of ſurpriſe and a mixture of other paſſions at ſo wonderful a ſight, having, in all probability, never beheld a ſhip before. They had baſkets of fruit in the canoe, and to them they frequently pointed, as if they wanted to barter them; but if a conjecture might be allowed, I ſhould rather think they meant them as offerings; for if they really never did ſee a ſhip before, they could know nothing of our articles, nor their uſe or value. However, whatſoever they intended, fear kept them at a diſtance, though we uſed every method to allure them alongſide. Nine canoes more were now coming off, but they alſo acted with the ſame caution and fear as the firſt, keeping all together aſtern of the ſhip. When we had got pretty near to the iſland we tacked, and ſhould have paſſed through among them, had they not perceived their ſituation, and paddled to windward. After this they were making towards the largeſt of the iſlands, when a heavy ſquall of wind and rain coming on, and obliging us to bear before it, we were ſo near running over ſome of them, that the men in one ſmall canoe jumped overboard and ſwam to another. When the ſquall was over, we ſaw that they had all got near to the ſhore, and that the deſerted canoe was not far from us; we therefore ſtood cloſe to her and picked her up, hoping to have an opportunity of returning her the next day.

This canoe (and they all ſeemed to be alike) was about twelve or fourteen feet long, and about fifteen inches broad, made of one tree, ſharpened at the ends, and a little ornamented on the upper part: the inſtrument with which they had hollowed her had left marks as if done with a gouge.

Having put the ſhip under a ſnug ſail, we ſtood to the eaſtward all the night, and at daybreak found we had drifted conſiderably to the ſouthward; but as we ſtill expected to have ſome intercourſe with the natives, we ſet ſail, and plied to windward. About eleven A. M.

we were pretty near to the largeſt iſland, when five canoes ventured off; but acted with the ſame caution as before, taking great care to keep between us and the ſhore, to which they paddled after about an hour's ſtay. Seeing them depart, we ſtood cloſe in with a reef which lies about half a mile from the beach, and ſeems to extend ſome diſtance from the weſt end; and probably the iſlands are connected by it. Where we were, we found ſeven fathoms; a flat coral bottom. Finding that their fears prevailed over their curioſity, and that we were likely to have no intercourſe with them, we lowered the jolly-boat down, and intended to tow the canoe cloſe to the ſhore, and there leave her with a few of our articles in her. But obſerving that the ſhip could not get near enough to aid the boat in caſe of an attack, this deſign was relinquiſhed, and we immediately bore away.

The largeſt of this group we named Diſappointment iſland, and the whole cluſter Duff's Group: they are about eleven in number, lying in a direction S.E. and N.W. fourteen or fifteen miles; in the middle are two larger iſlands about ſix miles in circumference; betwixt theſe laſt is a ſmall iſlet, and to the eaſtward are three iſlets, two of which are round and high, the other flat and longiſh. On the north-weſt part of the group are five or ſix more; ſome of them high. At the eaſt end of one is a remarkable rock in form of an obeliſk. The ſmall iſlands are apparently barren; but the two largeſt are entirely covered with wood, among which were ſeveral cocoa-nut trees; but, on the whole, they had not the appearance of great fertility. The natives appeared ſtout and well made, with copper-coloured complexions; their houſes are built cloſe to each other, and not diſperſed, as we had been accuſtomed to ſee them: a horde of their dwellings was on the ſouth-weſt ſide of Diſappointment iſland. The latitude of the latter is 9° 57′ S. and longitude 167° E.

From Duff's Group we ſteered W. by S. thirteen or fourteen leagues, and on the following day obſerved in latitude 10° 4′ S. and were then juſt loſing ſight of the eaſternmoſt of the group, bearing

about E. 13° N. when we again ſaw land in the ſouth-weſt quarter, and ſteered for it, which proved to be Swallow iſland and Volcano iſland; and further to the S.W. we could diſcern Egmont iſland: all theſe were diſcovered by Captain Carteret. Beſides theſe we diſcovered a low iſland, which lies about S.S.W. from Volcano iſland, and ſteered to go between the two latter, but found that a reef ran from the ſouth part of the low iſland; to avoid which we hauled to the ſouthward, then bore away; and ſteering W. by S. about five leagues, ſaw two more low iſlands bearing about W. by N. diſtant two or three miles. As the moon was juſt now ſetting, and we had reaſon to think running in the dark would be extremely dangerous, we hove to with the ſhip's head towards Volcano iſland. Captain Carteret, in his Narrative, ſays, that they ſaw ſmoke, but no flame, iſſuing from this volcano: but as we paſſed it cloſe, and even when we were at a diſtance, we beheld it emitting a large and bright flame every ten minutes; which was to me and many on board truly gratifying, who had never before beheld ſo grand a phenomenon. The height of this volcano is from the ſurface of the ſea two thouſand feet and upwards; and its height is to its baſe in the proportion of one to three; its circular form, with ſtraight ſides and an apparently pointed top, gave us reaſon to ſuppoſe that it had received this form by ſucceſſive eruptions of lava iſſuing from the crater, and running down its ſides: and perhaps if this ever was what naturaliſts call a primitive mountain, it might not originally be very high; its being ſurrounded by low iſlands, and its ſimilar form to any common heap of matter, naturally enough ſuggeſt ſuch an idea.

28th. At ſix A.M. we had the weſt ſide of Volcano iſland in one with the weſt end of Trevanion's iſland, bearing, per compaſs, S. 22° E. At the ſame time the eaſtern extremity of Egmont (or Guernſey) iſland bore S. 43° E. and the extremities of two low iſlands north of us from N. 33° W. to N. 20° W. diſtance of the volcano five miles. Hence I conclude Egmont iſland of far leſs extent than it is ſaid to be by Captain Carteret. Variation 10° E.

From ſix A. M. till noon we ſteered W. by N. by compaſs twenty-three miles, and obſerved in latitude 10° 2′ S. and longitude, corrected from lunar ſights and chronometer, 165° 5′ E.; and at this time the volcano bore E. 29° S.; but we had reaſon to think that a conſiderable current ſet to the northward. From noon we ſteered W. N. W. twenty-eight miles, and could juſt diſcern Volcano iſland through the haze; probably, had the weather been clearer, we might have ſeen it farther off; though even now we muſt have been diſtant from it near twenty leagues.

On the 29th and 30th we had unſettled weather, with thunder, lightning, and rain. About noon we paſſed to the ſouthward of Stewart's iſlands: they are five in number, of no great extent, and low. They were diſcovered by Captain Hunter on his paſſage to Batavia, after the loſs of the Sirius; their longitude we make 162° 30′ E. On the following day we paſſed in ſight of New Georgia, and ſaw no more land for ſeveral days. On the 10th of October we croſſed the equator in longitude 152° E. where we had the winds prevailing generally from E. S. E. to N. E. and freſh breezes. From the line to 6° N. and betwixt the longitudes of 150° and 140°, we found that the current often ſet to the eaſtward; and as we run down about ten degrees in the latitude of 7° N. we experienced many calms; notwithſtanding which we all enjoyed an almoſt uninterrupted ſtate of good health.

On the 25th we came in ſight of a low iſland bearing W. by N. and preſently perceived ſome canoes coming towards us. About nine A. M. one came alongſide without the leaſt fear or heſitation; by which free behaviour we judged that they had been acquainted with Europeans before; and their frequent mention of "Capitaine" confirmed this conjecture. Theſe firſt were followed by ſeveral more, who exchanged their fiſhing-hooks (made of ſhells) and lines, and koir rope, &c. for any thing that was given them: and when ſeveral of them were admitted on board, they, for a conſiderable time, ſhewed no inclination to ſteal. However, thoſe in the canoes

gave us reaſon to alter the good opinion we had formed of them, by ſtealing the rudder rings; a thing which the ſkilful Friendly iſlanders had attempted in vain: and beſides this, one fellow was caught handing a pump-ſpear into his canoe. As we had been accuſtomed to ſuch matters, we only drove them off the decks for theſe firſt depredations; but while we ſat at dinner in the cabin, we heard them at work trying to knock off the bolt-head of the rudder rings: upon which the captain fired ſome ſmall ſhot among them, which made them inſtantly ſheer off. Juſt at this time William Tucker and John Connelly were diſcovered ſwimming cloſe under the ſtern, with a view to make their eſcape to the canoes, and by their ſkulking appeared afraid of being fired at likewiſe; but the captain, enraged at the former for his ingratitude and deceit, and willing to part with the latter, told them, that if they choſe to go they might, for he would not fire at them. Connelly anſwered, "Thank you, Sir;" and they both ſwam to the canoes, and were received by the ſavages with great ſhoutings. Soon after, a breeze ſpringing up from the N.E. we reſumed our courſe, and left them behind. Connelly we had brought by force from Tongataboo for threatening the miſſionaries. During his ſtay on board he had conducted himſelf quietly, and being put on the ſhip's books as an ordinary ſeaman, ſeemed to be content in his ſituation, till this laſt action proved his hypocriſy. The ſame might be ſaid of Tucker, who being alſo reinſtated, had often ſaid that he was happy that he had been taken again after running from the ſhip at Otaheite; and perhaps he ſpoke his ſentiments, as there was reaſon to believe that Connelly had perſuaded him to this laſt reſolution. If Connelly was really a Botany bay convict (as we have ſince heard), we may ſuppoſe him to have been actuated by two motives, the fear of work, and the fear of puniſhment if caught in England; and as for Tucker, his conduct had long made it evident that he was under the abſolute rule of his ſenſual paſſions; which is the more to be lamented for the ſake of an excellent mother, of whom he was the only ſon. This ſpot, on

which they have choſen to paſs their days, is but a ſmall iſland on the boſom of the deep, being not more than two or three miles in circumference, and where the comforts and neceſſaries of life ſeem ſo ſcarce, that we had reaſon to think their whole ſubſiſtence conſiſted only of fiſh and roots, cocoa-nut, and perhaps the bread-fruit.

The natives are not a ſtout race; their complexion is a dark copper; their diſpoſitions lively. We ſaw no women. Their canoes differ from all we had met before, being raiſed high at each end, and painted red: they have outriggers, and ſail either end foremoſt. Their ſails are made nearly in the ſame manner as the ſingle ſailing canoes of the Friendly Iſlands. The latitude of the iſland is 7° 22′ N. and longitude 146° 48′ E. We named it from the runaway, *Tucker's iſland*.

With light airs of wind from the N. E. we proceeded on our courſe to the weſtward, leaving Tucker and his companion to reflect upon the unhappy choice they had made; a choice, to all appearance, ſo replete with wretchedneſs, that we did not imagine a third perſon could be found willing to follow their example: but ſuch is the prevalence of habit, and the enervating influence of idleneſs over the mind, that Andrew Cornelius Lind came to the captain, and begged earneſtly to be ſet on ſhore upon the next iſland we ſhould diſcover. To this requeſt not only conſent was given, but likewiſe a promiſe to let him have a ſelection of uſeful articles wherewith to benefit the natives, and the better to introduce and give him importance among them.

26th. When we had got about ten leagues farther weſtward, at midnight we ſaw another iſland bearing N. and at four A. M. ſaw two more to the N. W. and as the day broke ſhortly after, we counted ſix of theſe low iſlands, the extreme points bearing from N. W. by N. to N. E. by E.: for the moſt ſoutherly of theſe we ſteered, and ſoon had a great number of canoes about the ſhip, into one of which Andrew, after taking leave of his ſhipmates, went, and was received

with joy by the ſavages. The canoe that took him in ſoon put off, and, as they paddled away, he ſtood up and waved his hand, ſeemingly more elated than depreſſed by his change of ſituation. The indolent life he had led at Otaheite, the unobſtructed eaſe with which all his ſenſual appetites had been gratified there, with his averſion to labour, and the proſpect of its neceſſity, which a return to Europe held up to his view, ſtrongly urged him to prefer a lazy ſavage life upon theſe unpromiſing iſlands to his native Sweden, which he knew to have advantages only for the induſtrious. The following are the articles which the captain gave him: viz. two hand-ſaws, two hatchets, one hammer, ten looking-glaſſes, eighteen knives, three hundred deck nails, two razors, and ſome trifles beſides; theſe, with what he had of his own, particularly a bible, will, no doubt, make him an acquiſition to the natives, and may likewiſe be the means of rendering ſervice to the other two, whom it was our opinion he would endeavour to join. The natives of this group, their canoes, implements, and eagerneſs for iron, &c. were exactly the ſame as at Tucker's iſland. The afternoon ſet in gloomy and rainy, which nevertheleſs was not a hindrance to the canoes, many of which followed us quite out of ſight of their own iſland; and as we obſerved them haul to the northward in a ſquall, we concluded that they meant to go to ſome place in that quarter.

27th. About ten A. M. we came in ſight of another low iſland, bearing S. W. and as we altered our courſe to go to the ſouthward of it, when weſt of us it ſhewed like two diſtinct iſlands, lying near each other: here alſo many of the natives came off, and trafficked, as the others had done. One thing we had obſerved as peculiar and remarkable, that hitherto in our range among theſe iſlands no females had appeared; whence we concluded the men either more jealous than their eaſtern neighbours, or as placing a higher value on their women; or, perhaps, they had at ſome period ſuffered in defending them from licentious viſitors. The latitude of theſe ſiſter iſlands is 7° 14′ N. longitude 144° 50′ E. At four P. M. the latter bore E. by N.

two leagues. Juſt before dark we ſaw another iſland to the W. N. W. diſtant three or four leagues; and ſteering to go to the ſouthward of it, the better to avoid any danger that might lie in the way, at midnight it bore N. N. E.

About four A. M. on the 28th, we diſcovered other iſlands, and by means of our night-glaſs could diſcern the extremes from W. N. W. to N. by W. About this time it fell calm, which continued; and at daybreak we counted ſix, which might, from their ſize, merit the name of iſlands; and ſeven iſlets, or kayes; to the whole of which we gave the name of the Thirteen iſlands. At the diſtance of one league their extremes bore from N. W. ½ W. to N. ½ E. by which their extent may be eſtimated. The latitude of the ſouthern part of them is 7° 16′ N. longitude 144° 30′ E. About ſixty canoes came off at firſt, and afterwards ſome of our people counted one hundred and fifty in ſight, each of which, on an average, contained ſeven men, which is one thouſand and fifty; and if we add half as many left on ſhore, and double that number for the women and children, the population of this group alone will amount to three thouſand one hundred and fifty ſouls, which, according to the appearance of the iſlands, muſt often be pinched for food. Here, for the firſt time, we got a ſight of their women, who, to the number of a dozen or more, came off in three canoes: in two they were accompanied by the men; the third was occupied by young women only. For a conſiderable time they kept aloof, whilſt their own men ſeemed to eye them with attention; but obſerving that we did not regard them with any particular notice, they were ſuffered to approach within a few yards of the ſhip, which, as well as ourſelves, they appeared to ſurvey with delight. Some of them were well featured, having neither very thick lips nor broad faces, though inclining to both. Their hair is black and long. In complexion they differ from the men by a ſickly kind of whitiſhneſs that is mixed with the natural olive. As we ſaw them almoſt naked, their greateſt ornament and higheſt praiſe was the decency and modeſty of their behaviour.

The greater number of the men were naked alſo: ſome had a faſh mat wrapped round their middle; others added an ornamental belt round their body, near the navel: theſe belts are about an inch broad, compoſed of bits of black and white ſhells, bored and ſtrung after the manner of beads. Some of them wore a broad conical hat, in form not much unlike that of the Chineſe. Theſe iſlands ſeemed alike in every reſpect, no one appearing to afford greater natural advantages than the other, except where the groups derive ſome enjoyments from neighbourhood; and perhaps more extenſive ſhoals and ſmooth water afford a covert where the fiſh may ſhelter from the ſtorm. Thus they may find greater reſources than on the iſland that is ſolitary. However, with reſpect to articles of exchange, they appeared to be equally ſtored: of theſe the ſtaple is koir rope, thirty fathom of which we could purchaſe for a piece of an old iron hoop ſix inches long: this rope is in general about an inch thick, and equal, if not ſuperior, in ſtrength to our hemp-made ropes. As they every where expreſſed the moſt eager deſire for iron, at the above price we might, by delaying a few hours at each iſland, have almoſt filled the ſhip with it; and would certainly have done it, had we known what we have ſince learnt, that it will frequently fetch a good price in China. Their fiſhing-tackle differs little from what we had ſeen in the eaſtern iſlands; but their matting was ſtriking and curious, being wove and made in the form of a Spaniſh faſh, with a fancy border at each end, wrought in with black threads. The natural colour of theſe faſhes is white; but many of them are dyed of a beautiful yellow with turmeric. It is impoſſible to behold thoſe neat-wrought faſhes, and their rude manufacturers at the ſame time, without wondering, and wiſhing to know how they came by the art. It is not improbable that they might have been taught by the Jeſuit miſſionaries; two of whom were ſent by the Spaniſh government from Manilla in the year 1710; but as the ſhip that took them thither was driven away by the currents, the Jeſuits were never heard of more: however, others were ſent, who continued their efforts a few years, till having informed

themſelves of the general poverty of the iſlands, and certain that they never could be of value to the Spaniſh monarchy, they quitted them, and ſince that time (about 1720) they have been totally neglected. This makes it the more worthy of remark, that through ſo long a period this uſeful art ſhould ſtill be retained; and while it reflects credit upon their original teachers, is an encouragement to our miſſionaries to endeavour all in their power to introduce the mechanic arts, as it proves that their labour will not be in vain. Turtle is among the articles of their ſubſiſtence, as we purchaſed one of about twenty pounds weight for a piece of iron hoop about two feet long.

They manage their canoes with great dexterity, and go from iſland to iſland apparently without fear; from which free intercourſe, and having no weapon, except a ſling, among them, we concluded they had but few wars. Their language differs much from all that we had heard before; and except a few words, as, looloo (iron), capitaine, &c. we underſtood but little of what they ſpoke. Their numerals are as follows:

Engliſh.	Carolinas.	Pelew Iſlands.
One	Iota	Tong
Two	Rua	Oroo
Three	Toloo	Othey
Four	Tia	Oang
Five	Leema	Aeem
Six	Honoo	Malong
Seven	Fizoo	Oweth
Eight	Wartow	Tei
Nine	Shievo	Etew
Ten	Segga	Mackoth.

We now, as it proved, had taken our leave of the Carolinas, for after the Thirteen iſlands we ſaw no more of them. To viſit the Pelews being our next object, we accordingly ſhaped our courſe thither,

but had rather a tedious paſſage of nine days, owing to light and variable winds.

November 5th. We obſerved in latitude 7° 25′ N.; and at ſunſet, being about two leagues more to the northward, we thought that we ſaw land in the ſouth-weſt quarter, but could not be certain of this by reaſon of the dull gloomy weather which at that time prevailed: however, as we judged ourſelves to be at no great diſtance from the iſlands, we ſhortened ſail, and tacked to the S. E. The ſhip now having to contend with a head ſea, pitched to ſuch a degree, that the fore-topſail yard broke in the ſlings: as this was of conſequence in our preſent ſituation, it was immediately ſent down, and replaced by a ſpare croſs-jack yard, until a proper one could be made. During the night we had ſqually and rainy weather, which laſted until near eight A. M. on the 6th, when it became more ſettled, and we got ſight of the land, bearing W. S. W. diſtant ten or eleven leagues. As we were ſteering towards it, we were ſuddenly alarmed by the cook's cabouſe catching fire: every man inſtantly exerted himſelf to extinguiſh it; and happily this was ſoon effected; though, had not the foreſail and rigging been wet with rain, the flame blazed ſo fiercely, that it is probable the ſhip might have been burnt down to the water's edge. This fire was occaſioned by the cook melting his fat in a careleſs way.

At noon we obſerved in latitude 7° 31′ N. the extremes of the land bearing from W. 30° N. to W. 25° S. diſtance about eight leagues. With a briſk gale from the ſouthward we continued our courſe until half paſt three P. M. when we were within two ſhort miles of the reef which extends no great diſtance from the ſhore of the largeſt iſland, called Babelthoup, divided into ſeveral diſtricts, each of which is governed by a ſeparate chief, acknowledging the ſupreme authority of Abba Thulle. When we hove to, we were oppoſite to the ſouthern part of the diſtrict of Artingall. Two hundred perſons, or more, were collected upon the beach, and preſently about a dozen canoes were ſeen upon the water, ſome of

which were under ſail, and others paddling; but as the weather at this time wore a moſt gloomy aſpect, three of them only came far enough off to get alongſide. The natives in theſe had a piece of white cloth tied upon a ſtick, which they waved as they drew near; an emblem, as we ſuppoſed, of peace. They approached without fear or the leaſt heſitation, and ſpoke to us as to a people with whom they had been long acquainted; but their language was quite unintelligible; nor could we, even with the help of Captain Henry Wilſon's vocabulary, make them underſtand one word, except a few of their proper names; they however kept talking very faſt, accompanying their words with violent and ſudden geſtures of the hands and body, expreſſive of their eager deſire for us to anchor at a place to the north-weſt, towards which they pointed; and one of them, who we afterwards learnt was a rupack, with a clumſy bone on his wriſt, came up the ſhip's ſide in great haſte to enforce the requeſt, and was followed by two more, who were equally ſolicitous; but all their entreaties, added to our intention to make ſome ſtay at this celebrated group, were of no avail, as we could ſee no place where it was probable that a ſhip could ſafely anchor, and we had not Lieutenant Macluer's chart on board to guide us. On our mentioning the name of Abba Thulle, they repeated it ſeveral times, ſaying, S'Thulle, S'Thulle, and pointed to the land. The name of Lee Boo was not ſpoken, for they talked ſo faſt and ſo conſtantly, that we had ſcarce any opportunity to aſk queſtions; and probably the weather, which now threatened a ſtorm, kept him out of their minds. As their comrades in the canoes bawled loudly for thoſe on board to rejoin them, the captain preſented a few knives, looking-glaſſes, &c. when they haſtily, though reluctantly, took their leave; but before they paddled off they were at ſome pains to ſhew their gratitude, by throwing upon our decks with difficulty a couple of cocoa-nuts, which was all they had: they then made for the ſhore. This was all the intercourſe we had with the Pelew iſlanders, a circumſtance much regretted by us, as it had all along been the

captain's intention to ſtay here a few days, for the purpoſe of learning what we could of the inhabitants reſpecting the expediency of ſettling a miſſion among them; and to prepare the way for miſſionaries, by diſtributing ſome uſeful articles retained in the ſhip for theſe and the Feejee people, from a hope of being favoured at both places with ſafe anchorage and friendly intercourſe; but, for the preſent voyage, we concluded every thing of this nature at an end, and proceeded to make the beſt of our way to China, cheriſhing the hope of there receiving letters from our dear friends in England, to whom we now thought ourſelves drawing near, though ſtill at the diſtance of many thouſand miles.

Soon after we bore away, and had ſhaped our courſe N. ½ E. we fell in with an extenſive reef, trending N. E. about two leagues from the north end of Babelthoup, and diſcerned three ſmall iſlands lying further to the N. encloſed by the above reef. When we had run nearly five leagues, the northernmoſt of the three bore S. W. by W. and at this time we reckoned ourſelves paſt the north point of the reef; and though very dark, with conſtant rain, we continued our courſe for two leagues more, when we ſaw two other iſlands to the N. N. W. and at only a ſhort diſtance from us, on which account we hauled to the eaſtward, and hove to till the moon ſhould riſe, which it did about eight o'clock, when we reſumed our courſe, and afterwards fell in with no more dangers.

If we admit the few which we ſaw of the Pelew iſlanders to be a ſpecimen of the whole, they are, in our opinion, inferior in external appearance to the Marquefans, the Society or Friendly iſlanders; they have not the ſtature and ſymmetry of the two firſt, and fall far ſhort of the muſcular, bold, and manly look of the latter. They approach the neareſt to their neighbours, the Carolinians,; for, like them, they are neither a ſtout nor handſome race. Among ſome cuſtoms which they ſeem to have in common at both places, is that of ſlitting the ear, through which ſome of them put vegetable ornaments, at leaſt an inch thick. In tattooing at Pelew, their legs and

thighs appear as if they had been dipped in a die of blueiſh black, the ſame as at the Carolinas; but they mark their bodies alſo with figures, like fingers, or gloves. They appeared before us quite naked, without ſeeming conſcious of ſhame, and ſhewed their kindneſs and hoſpitality by the earneſt invitations they gave us to viſit their habitations.

From November 7th, when we left the Pelew iſlands, till our arrival on the coaſt of China, nothing very intereſting occurred. The winds were ſo unſettled, that we experienced hardly any thing like the N. E. monſoon, until within two or three days ſail of the Baſhees, the moſt ſouthern of which we ſaw the evening of the 17th: they appeared to be very high, and diſtant about ten leagues. Having no chart on board upon the accuracy of which we could depend, we kept our wind for the night, ſtretching to the northward. At day-break, ſuppoſing that we could clear the northern rocks, we bore away weſt, and with a little alteration of our courſe, ſailed cloſe paſt the northernmoſt iſle, which lies in the latitude of 21° N. longitude 122° 6′ E.

The Baſhees conſiſt of ſix or ſeven iſlands; two to the S. E. are high; ſome of the others are of moderate height: the moſt northern except one is high and craggy at top; and between theſe two lie two ſmall rocks above water. After paſſing this group in about 21° 10′ N. we ſteered W. N. W. ¼ N. twenty-five leagues, then reckoned ourſelves in latitude 21° 42′ N. and longitude 121° E. the ſouth point of Formoſa bearing at the ſame time N. ½ E.; we ſaw the rocks which lie to the S. E. and had a good birth of them as we paſſed.

20th. We got into ſoundings, and paſſed ſeveral Chineſe fiſhing-boats. The next day, at ſeven A. M. being within two or three leagues of the Great Lemma, a pilot came on board: at firſt he aſked about one hundred dollars to take us to Macao road, but afterwards accepted thirteen, beſides giving us two fine fiſh.

21ſt. At ten A. M. we paſſed between the Grand Lemma and

Potoy, and leaving all the iſlands, except Lingting, to the ſouth of us, we ſailed through with a fine caſterly breeze. At three P. M. came in ſight of Macao, and at half paſt four anchored in the road, the town bearing W. two leagues. The pilot was then diſcharged, and a ſignal made for another; and that no time might be delayed, our own boat was lowered down, and an officer diſpatched on ſhore to bring a proper pilot off, as alſo to learn what European ſhips were at Canton; but to our great mortification we found that not one had as yet arrived, conſequently there were no letters for us. Nor was this the only diſappointment: the Chineſe had lately refuſed to permit any veſſel up to Whampoa, except ſuch as brought cargoes thither. One ſhip from Port Jackſon had been lying ſix weeks in the Typa, at the entrance of the river, and had not as yet obtained leave to proceed upwards; and on our applying to the mandarin at Macao, we were told, that, as we had brought no cargo, no pilot would be ſent on board until the Honourable Company's ſupercargoes could prevail on the Chineſe government at Canton for a paſſport. The boat, however, brought us a variety of refreſhments, of which, though received as very ſalutary after a long paſſage, we did not ſtand in ſuch need as many preceding navigators who had neither ſailed the diſtance, nor been ſo long at ſea as ourſelves. We had run from the time of leaving England upwards of thirty-four thouſand miles, and had been out fourteen months, eleven of them at ſea; yet in all this time we had ſcarcely experienced any ſickneſs, and were at preſent, to a man, in good health. We never made uſe of antiſcorbutics, as malt, ſpruce, &c.; but being a crew ſmall in number to what are uſually on board ſhips upon voyages of diſcovery, we were enabled to lay in a ſufficient ſtock of freſh proviſions at one group of iſlands, to ſerve, with a little œconomy, till we got to a place to procure more; ſo that our ſailors always had freſh meat at leaſt twice a week; and for nearly half of the time that we were in the South Seas they lived entirely upon the hogs of the different iſlands; and we may venture to

ſay, that thoſe who can be thus highly favoured need not be ſolicitous about any other antiſcorbutics. On our arrival in port the captain obſerves, he was exceedingly ſhocked at hearing around him, once more, that great and awful name blaſphemed, which, for fourteen months, he had never heard mentioned but with reverence: it was a ſound as grievous as unuſual.

CHAPTER XIX.

Occurrences at China, and Voyage home.

22d. EARLY in the morning Captain Wilſon went in the pinnace to Macao, to endeavour to have the obſtacles to our going up removed, while the crew were employed painting the ſhip, and putting her otherwiſe in order; and in a few hours we had the pleaſure to ſee her look almoſt as ſmart as when ſhe left Spithead. Towards evening a ſtrong gale came on from the north, and increaſed to ſuch a degree, that in the courſe of the night we drove a conſiderable way with both anchors ahead. The next morning we were glad to embrace the opportunity of the windward tide to weigh our anchors and run into the harbour of the Typa, and moored cloſe to the Britannia, Captain Dennet, the ſhip we mentioned from Port Jackſon. A chop (or paſſport) had this day been ſent for that veſſel to proceed for Whampoa, and Captain Wilſon judged it a good opportunity for him to go up in her, ſuppoſing that by being on the ſpot he ſhould the ſooner obtain the leave he wanted.

On the 25th the Britannia left the Typa; and that our ſhip might be in readineſs, we began to ſtrip the rigging off the maſt-heads, which we examined, and found it neceſſary to put new cheeks to the main-maſt. The whole of the rigging was thoroughly repaired; and juſt as this work was upon the finiſh, the captain arrived on the 9th of December with permiſſion for the ſhip to go up the river.

On the 10th we weighed from the Typa, and as we worked out had the pleaſure of ſeeing three large ſhips at anchor in the eaſtern road: theſe, we hoped, had, what we anxiouſly longed for, letters from England; and ſo it proved.

On the 13th we moored at Whampoa, where we found ſhips of different nations, Swedes, Danes, Americans, and Engliſh; of the latter, belonging to the Honourable Company, were the Glatton, Canton, Boddam, and Arniſton, beſides ſome extra ſhips. The three former have recently ſuffered much by a tiffoon in the China ſea, and were returned to refit. The Arniſton had two or three days ago arrived from England, having touched at the Cape of Good Hope; and by her we learnt the political ſtate of our native country.

We now expected to be three months at leaſt before we ſhould receive our cargo, and be diſpatched home, which we ſuppoſed would be with a fleet compoſed of Indiamen, juſt at this time arrived. But the ſupercargoes having determined to diſpatch the Glatton, Boddam, and Amazon packet, they ordered an immediate ſurvey to be made of our ſhip, and the report of the committee appointed for that purpoſe being, "That the Duff was in excellent order, and fit to receive "a cargo," Mr. R. Hall, the head ſupercargo, told our captain, that if we could take in our lading, and be ready to depart in the courſe of five or ſix days, he would diſpatch us. This the captain promiſing to perform, teas were immediately ſent alongſide. But though the ſhip was in every reſpect in very good order, ſhe was by no means clear for receiving a cargo; our hold was half full of water-caſks, bread puncheons, tierces of beef, and various articles of ſtores beyond our conſumption, and for which we had as yet found no purchaſers; ſo that to diſpoſe of theſe, and to remove them from place to place as we advanced in our lading, gave us more trouble and expended more time than taking in the cargo itſelf. However, by the 31ſt of December we were completely laden, and in a ſhorter time than perhaps ever ſhip was before; and having, by the kindneſs of the ſupercargoes, got over the difficulties which the Chineſe are continually throwing in the way, we that ſame day ran down the river, and joined the other ſhips at a place called the Second Bar, juſt as they were getting under ſail.

The ſingularity of our manners at China could not fail to attract

notice; and as all immorality was utterly diſcountenanced, not an oath ſworn, and an appearance of unuſual devotion maintained, the company we had now joined were pleaſed wittily to new-chriſten the Duff, and called her *The Ten Commandments*.

January 2d, 1798. We got down to Macao, where we found three Engliſh men of war, and ſeven of the Bombay cotton ſhips, at anchor, waiting for us to ſail with them.

The Honourable Company's ſhip Glatton, commanded by Charles Drummond, Eſq. was appointed to convoy us home, to take the country ſhips bound to Bombay under his care; and the Fox and La Sibylle were to accompany us for a few leagues down the China ſea. Every thing relative to the fleet's departure being arranged, and the ſhips in readineſs, early on the 5th we put to ſea, with a freſh gale from the north, and found that the Duff was fully competent to keep up with them, though we had been apprehenſive of this, as our Indiamen are remarkable for their faſt ſailing, eſpecially when it blows hard.

Our paſſage down the China ſea was as favourable as we could have wiſhed it to be. Some time in the courſe of the firſt night the frigates left us, and we ſaw them no more.

On the 10th we paſſed Pulo Sapata, and, continuing our courſe for the ſtraits of Malacca, at ten A. M. on the 14th we came in ſight of the Malay coaſt; at the ſame time ſaw a ſtrange ſail ahead. Having heard that an enemy's ſquadron was cruiſing in the ſtraits, we at firſt thought this might be one of them ſent to look out; and this ſeemed the opinion of our commodore, for he made the ſignal for the fleet to prepare for action, and that one of the faſteſt ſailing ſhips ſhould chaſe. But we ſoon recogniſed her to be a Portugueſe veſſel which had departed from Macao three days before us. In the afternoon we rounded Cape Romania, and ſpoke a ſhip from Bengal that was at anchor under the lee of the point, which removed all our fears of an enemy. The ſtraits of Malacca are accounted dangerous to navigate in the dark; however, as the wind was fair, our commo-

dore kept the fleet running all the night. Next day we had calms, which obliged us to anchor; but a breeze ſpringing up at N. E. we ſoon weighed, and the wind increaſing at midnight, we paſſed the Water iſlands, and at two A. M. on the 16th came to with the ſmall bower in Malacca road, in ſeven fathoms water, the flagſtaff on the citadel bearing N. 64° E. the Outer Water iſland S. 39° E. diſtant from the town two or three miles. The reaſon of our touching at this place being to fill up our water, and gain information for the ſafety of the fleet, at daybreak in the morning the boats were hoiſted out, and moſt of the commanders went on ſhore, but were diſappointed in the hope of intelligence, as there was none of later date than what we had received at China. As this ſpoke only of war, our duty was to prepare for all events on the paſſage; not that we had fears. The ability and care which we had obſerved in our commodore, and the ſtrength which would be with us after the Bombay ſhips had ſeparated, gave us confidence. The Glatton mounted forty guns, and the Boddam about thirty, and both ſhips had a few troops on board; beſides, at the Cape of Good Hope or St. Helena we expected to join others of the Honourable Company's ſhips.

On the 17th we received about four tons of water, which is brought off in bulk by ſmall veſſels kept here for the purpoſe. We alſo received an addition to our live ſtock, and could have gone to ſea this evening, but that the large ſhips had not completed their water; and one of the fleet which had lain ſeveral months laden at Whampoa had ſprung a leak, and was obliged to uſe tedious and laborious methods to find the place where the water entered. This they happily found, and it deſerves notice as a hint to ſhipwrights and to thoſe who are more intereſted: by ripping the copper off the under wales a bolt-hole was found left without the bolt; an act of negligence which might have proved of the moſt fatal conſequence, had it not been diſcovered.

Malacca in proſpect affords little beauty; the houſes, excepting a few, have a poor and mean look; and the beſt, though convenient,

are neither large nor ſightly. The fortifications which ſurround the town have originally been ſtrong, but at preſent are thought too weak to ſtand the ſhock of cannon planted upon them: to make up for this defect, our countrymen, ſince the place fell into their hands, have ſtrengthened the lines and outworks, ſo that they could now make a very good defence. The ſtreets within the ramparts croſs each other at right angles, three or four lying eaſt and weſt, and as many north and ſouth. The ſhops are ſhabby, preſenting for ſale nothing that is enticing to an European; and their market has all the appearance of a negro market in the Weſt Indies. Until the Engliſh made a ſettlement upon Pulo Pinang, or Prince of Wales's iſland, this city was the only place of trade in the ſtrait; and, from our earlieſt knowledge of India, is mentioned as a place of great importance. They export tin, nutmegs, canes, &c. Proviſions were at this time ſcarce and dear. The inhabitants are a mixture of Dutch, Malays, and Chineſe: the garriſon at preſent is Engliſh.

On the 20th we ſailed with the fleet, and proceeded down the ſtrait until we came in ſight of Pulo Pinang, when the Bombay ſhips left us and ſteered for that iſland. Our fleet was now reduced; conſiſting only of the Glatton, Boddam, Amazon, and our own ſhip.

31ſt. We finiſhed the laſt of our yams, which had plentifully ſupplied us five months. We had a very good paſſage, with few gales of wind, and met with no diſaſter; nor did we ſee a ſtrange ſail to alarm us until the 16th of March, when in the morning we made the Cape land, and fell in with two tranſports from Amboyna, which joined us. At night we hove to, and waited for day to run for Table bay, where we were directed to fill up our water, and refreſh the crew.

At daybreak on the 17th, after we had born away, one of our boys, going up the main ſhrouds to looſe the main-topgallant-ſail, ſlipped his hold and fell into the ſea; the jolly-boat was inſtantly lowered from the ſtern, and providentially ſaved him juſt on the point of ſinking: we got him on board, and though far ſpent, after diſcharg-

ing a quantity of water, he ſoon recovered. At three P. M. we anchored in the bay, where we found a ſquadron of men of war under the command of Admiral Chriſtian; two outward-bound Eaſt-Indiamen, with ſeveral Portugueſe, Danes, Americans, and other veſſels. In the evening the health-boat came to examine in what ſtate the crew were, and, on finding us all well, gave permiſſion for free communication with the ſhore. After them the admiral's boat upon guard took account of the ſhip, whence ſhe came, &c. From ſome of the ſhips they impreſſed a few men, but took none from us. When they had left the admiral's excellent regulations, which are given to all veſſels coming into the bay, they departed. In a few days we had got what water and ſtock we wanted, but it was not until the 1ſt of April that the ſignal for ſailing was made, and we put to ſea, with the addition of the tranſport Bellona to our fleet. The ſame day we got out of ſight of the Cape, and ſhaped our courſe for the iſland of St. Helena, where we arrived on the 15th. Seven Indiamen, beſides extra ſhips, and two South-Sea whalers, lay in the bay, all homeward bound.

On the 16th the Albion, an extra ſhip, was diſpatched for England by the governor, with advice of the fleet being on their paſſage.

On the 1ſt of May we ſailed. Captain Drummond, being the ſenior in command, had the charge of the fleet, conſiſting of twenty ſail: during our paſſage we ſaw only two or three ſtrange ſhips. In latitude 20° N. we fell in with a ſmall Spaniſh veſſel from Cadiz, bound to Vera Cruz: ſhe was made a prize by our commodore.

On the 23d of June we ſaw the coaſt of Ireland, weſt of Kinſale; and on the day following put into Cork harbour for a convoy. The Ethalion, Captain Counteſs, was appointed for that purpoſe by Admiral Kingſmill; and, after a detention of eight days by contrary winds, we ſet ſail, and on the 4th of July ſaw the coaſt of England. On the 8th we paſſed the Downs; on the 11th came to anchor in the river Thames; and in a few days diſcharged our cargo of tea, which was landed in as perfect order as we received it at China.

THUS have we finiſhed a voyage, in which the Miſſionary Society, and our Chriſtian brethren in connexion with them, were ſo deeply intereſted. Their prayers have been heard for us, and eminently anſwered: ſucceſs beyond our moſt ſanguine expectations has crowned our endeavours in every place where the miſſions have been ſettled. We have not loſt a ſingle individual in all our extended voyage: we have hardly ever had a ſick liſt: we landed every miſſionary in perfect health: and every ſeaman returned to England as well as on the day he embarked at Blackwall. We feel our gratitude riſing high to the Author of all our mercies, and cannot but believe that every man who ſhall candidly peruſe the foregoing ſheets will join us in acknowledging the gracious providence that hath ſupported us hitherto; whilſt the generous and humane conductors of this benevolent undertaking will be animated by the ſucceſs which hath attended their firſt attempt, to purſue with increaſing energy an object which appears ſo fraught with bleſſings to mankind. The way into the ſouthern ocean is now open, and the facilities for enlarging the miſſionary labours greatly increaſed. The ſettlements formed will every day continue to widen their circle of influence and uſefulneſs; and new and vaſt countries around them, equally acceſſible, afford an inexhauſtible field for the moſt vigorous exertions of Chriſtian zeal. The more all circumſtances are weighed, the more it muſt appear that this hath God done: and can we perceive that it is his work, and not at leaſt confeſs our obligation to further theſe efforts to the utmoſt of our power? It is to be hoped that every objection to this bleſſed undertaking will be now removed; that the cautious will confeſs themſelves ſatisfied, and demonſtrate their approbation by a more liberal aſſiſtance, becauſe of paſt delay; that the prejudiced will nobly lay aſide their oppoſition, and redeem unfavourable ſuggeſtions by immediate and generous acknowledgments that they knew us not; and that a miſſion to the heathen, planned with much deliberation, inveſtigation, and zeal, and executed with eminent ſkill, perſeverance, and ſucceſs, bears a ſtamp of divine benediction upon it,

which ought to commend it to every man's conſcience in the ſight of God. How much thankfulneſs, delight, and ſatisfaction, it muſt produce in the hearts of thoſe who have been moſt active in the ſervice, and ſuch eminent benefactors to mankind, I need not ſay: their work itſelf is their firſt and higheſt reward. Having finiſhed, as one of the inferior wheels in this great machine, the revolution which received its impulſe from the main ſpring, I am for a while repoſing on theſe happy ſhores of Britain; but my prayers will never ceaſe for the proſperity of Zion, and for the furtherance of the miſſionary labours, of the commencement of which having been a favoured ſpectator, I cannot but indulge the pleaſing expectation of abundant increaſe; and wait, with the multitude of thoſe who believe the promiſes will be fulfilled in their ſeaſon, to hear that *His* kingdom is advancing, who ſhall aſſuredly receive the heathen for his inheritance, and the utmoſt parts of the earth for his poſſeſſion. The Lord haſten it in his time!

APPENDIX.

INTRODUCTION.

IN the following Appendix of miſcellaneous matter reſpecting the country, its inhabitants, cuſtoms, natural hiſtory, &c. ſhould any thing be advanced apparently different from the preceding repreſentations of former viſitants, it will be proper to remark, that theſe papers have been drawn up from manuſcripts attended with every mark of authenticity, and from converſations with a variety of perſons who have been lately on the ſpot, and whoſe veracity is highly to be reſpected. It muſt be obvious to every intelligent perſon in ſearch of information, that ſome are ſtruck with one object which another overlooks, and that the ſtrongeſt trait of character and manners is often drawn from the ſimpleſt trifle, which is ready to be diſregarded or not mentioned for its ſeeming inſignificance; and where the ſame thing is noticed, inferences may be drawn by one concerning it, of which another may entertain a different opinion. We hope, however, on the whole, that the body of information here collected from theſe ſources will be found ſtrongly corroborative of the truth of the facts in the preceding narrative, and cannot but afford ſatisfaction to the curious and inquiſitive into the real ſtate of men and manners in the iſles of this vaſt ocean. We hope, alſo, to be able hereafter to preſent a more explicit and full account, if it pleaſes God to crown our preſent expedition with any ſimilar ſucceſs as the paſt: and we cannot but flatter ourſelves that the public, on an impartial ſurvey of what

has been done, will conſider the Miſſionary Society as among the real benefactors to mankind, and ſupport an undertaking which God has hitherto ſingularly bleſſed; and which propoſes, as its firſt object, the divine glory, and the ſalvation, temporal and eternal, of thoſe whom hitherto no man hath cared for. Names, ſects, and parties, have no place among us—we mean nothing political, partial, or excluſive. One is our maſter, even Chriſt: we deſire to know and teach nothing but him crucified; to interfere in no conteſt, to diſturb no government eſtabliſhed, or introduce any peculiar modes of religious worſhip, but to leave every man to the book of truth for his guide, in the ſpirit of meekneſs; to unite in one centre, Jeſus Chriſt, the ſame yeſterday, to-day, and for ever; and to love one another, out of a pure heart, fervently. Time and better information, it is to be hoped, will diſſipate every prejudice entertained againſt ſo benevolent an undertaking.

SECTION I.

Country.

THE iſland of Otaheite conſiſts of two peninſulas connected by a low iſthmus about three miles acroſs, covered with trees and ſhrubs, but wholly uncultivated; though no part of the iſland ſeems more capable of improvement, and of admitting the plough if cleared from wood. The larger, Otaheite Nooe, is about ninety miles in circumference, and nearly circular; the leſſer, or Tiaraboo, is about thirty miles. They are divided into a variety of diſtricts, in enumerating which the former reporters differ, as probably they are ſubject to changes, and divided and ſubdivided by the chiefs among their towhas and relations. I ſhall therefore refer to the map, as containing the lateſt and moſt accurate account. The iſland has a border of low land reaching from the beach to the riſing of the hills, in ſome places near a mile, in others hardly a furlong, and in ſeveral points the mountains abruptly terminate in high cliffs, againſt which the ſea beats, and form difficult paſſages from one diſtrict to another. The ſoil of the low lands and of the valleys, which run up from the ſea between the mountains, is remarkably fertile, conſiſting of a rich blackiſh mould covered with bread-fruit, cocoa-nut, plantains, evee apple, the yōute, or cloth plant, and many others, which will be hereafter deſcribed. The mountains afford a great variety of trees of all ſorts and ſizes, and are, in moſt places, covered to their very tops with wood, in others with bamboos of great length, and in ſome by fern and reed, which at a diſtance appear like a fine green lawn. The hills riſe very ſteep, and ſwell into mountains almoſt inacceſſible; but every where productive of plantains, yams, and a multitude of

wild roots growing ſpontaneouſly, and ſometimes uſed for food. In theſe higher regions only is to be found the precious ſandal wood, of two kinds, yellow and dark-coloured; from whence the natives chiefly draw the perfume for the cocoa-nut oil, with which they anoint themſelves.

The country exhibits a mountainous aſpect, and riſes very high in the centre; but it is interſected by narrow valleys, which receive innumerable ſtreams from the hills, ſome of which fall in beautiful caſcades, and fill the rivers, which meander through them, amidſt the verdant ſcenery, to the ſea. During the rainy ſeaſons theſe ſwell into torrents, and ſometimes looſen rocks and trees from the precipices, and carry them down into the valleys, which they overflow, and occaſion much damage. During the greater part of the year theſe valleys afford a paſſage from one ſide of the iſland to the other, though always difficult when you aſcend the mountains; but in the rainy ſeaſon this becomes impracticable, and the communication between one diſtrict and another is kept up by canoes, which paſs within the reefs in ſmooth water with great facility; uſing this precaution only, that as the northernmoſt part of the iſland has a ſteep rocky ſhore, and in blowing weather the landing is dangerous, thoſe who wiſh to go to windward proceed in their canoes weſtward, where they ſeldom find the trade wind, and the ſea breeze ſets in from the weſtward; the high land obſtructing the eaſterly wind, and the iſland of Eimēo lying in a direction N. and S. forces a freſh weſterly current up the ſouth ſide of Otaheite, which wafts the canoes to the iſthmus; where hauling them acroſs, they are ſure of a fair wind home. This is at preſent done on rollers and by ropes; but a carriage with wheels would wonderfully facilitate the operation: and probably, ere long, a practicable road will be formed for this purpoſe, as has been ſuggeſted by one of the miſſionaries.

When the trade wind gets far to the ſouth, and blows freſh, it generally rains on the ſouth ſide of the iſland, bringing the clouds from the mountains of Tiaraboo, and emptying their contents at

Pappará and the adjacent diſtricts. This occaſions a great difference in the bread-fruit ſeaſon between the north and ſouth ſides of the iſland; as on the north the rain is leſs frequent and leſs violent, and the trade wind conſtantly blows, except when the ſun is vertical. Hence the great bread-fruit harveſt commences on the northern ſide about November, and continues till the end of January; whilſt on the ſouth ſide, in ſome parts, it begins in January, and continues in different diſtricts till November. But though this is the caſe with the general harveſt on both ſides the iſland, there are ſome kinds of bread-fruit, though ſcarce, in ſeaſon all the year, eſpecially in the diſtrict of Attahooroo. The different ſpecies of the ſame tree amount to thirty. At our arrival in March we found plenty; it continued till we left the iſland in Auguſt: they ſaid it would be ſcarce for two months at Matavái.

As ſoon as you begin to aſcend the hills, the ſoil changes from the rich loam into various veins of red, white, dark, yellow, or blueiſh earth, clay, or marl: in the red are found ſtones reſembling cornelian or flint; but being full of veins, though they will ſtrike fire with ſteel, they break on a ſecond ſtroke. The white appears a pipe-clay, or fuller's earth; the dark, a fine fat mould, probably the decayed parts of vegetable ſubſtances; the yellow is mixed with gravel; the blue a marly ſubſtance. Theſe are all found in digging ten or twelve feet, and the under-ſtratum appears a ſoft ſand-ſtone of a browniſh colour, intermixed with hard rock.

The hills alſo afford a blackiſh ſtone, which ſeems a lava, in pieces eight or ten feet long, and from four to ten inches thick; of which they formerly made their ſtone tools: it is of a fine grain, though not very hard, nor apt to ſplinter; which anſwered beſt the purpoſes of the natives, as they could thus bring them more eaſily to an edge; but at every ſtroke almoſt their adzes required whetting, and two-thirds of their time nearly was employed in this labour.

The beds of the rivers conſiſt of ſtones and gravel; many of which contain a glaſſy ſubſtance, and will melt in a ſtrong fire; others are

more infuſible, and many are found like pumice-ſtone. In powder the magnet attracts many particles. This, with other high iſlands, has evidently a volcanic origin.

In the diſtrict of Matavāi there is a ſingular cliff, called Peeha; which one of the miſſionaries deſcribes as formed of an immenſe number of oblong pieces of ſtone, ſtrongly cemented together, and hanging in a very romantic manner. The cliff is about eighty or ninety feet high, and twice as broad; at the bottom runs a river, the largeſt in the iſland. This is probably baſaltic.

The mountains are in ſome parts bare and full of precipices, broken as by earthquakes. In the boſom of thoſe which bound the diſtrict of Vyeorēde there is a remarkably large freſh-water lake, called Vyehēerea, which the natives ſay cannot be ſounded with any line, and contains eels of a monſtrous ſize. On the banks of this lake many inhabitants are ſeated, who have plenty of all ſorts of proviſions, except the bread-fruit, for which they ſubſtitute the mountain plantain. This lake empties itſelf into the valley of Vyeorēde. Here alſo they make vaſt quantities of a greyiſh cloth highly prized, beat from the bark of the mountain ſloe tree; and a number of arreoies frequent the place for this purpoſe, as they prefer the cloth to any other, and call it orāa.

The bay of Matavāi affords ſafe anchorage during eight months of the year, but is dangerous from December to March; the bottom is a blackiſh ſand, from ſix to eighteen fathom. The channel between the reef and the Dolphin bank, on which the water is thirteen feet only in the ſhoaler part, extends not more than half a cable's length, but has twenty-two fathoms of water; yet, in a weakly manned ſhip, this paſſage ſeems preferable to paſſing to the weſtward of the bank, as it frequently happens that the wind comes off in ſqualls from One Tree hill in a ſouthern direction, and often falls into a dead calm; both which may be avoided by keeping the reef cloſe aboard, with ten fathoms water, and bringing up where you pleaſe, as there is no foul ground to windward of the Dolphin bank, nor any

rocks but what are viſible. The ſunken rocks, called Tōa, the natives know, and are ready to point out. The only harbour to the weſtward is that of Opārre, called Tōa rōa, or Long rock.

Water is convenient and abundant in all parts of the iſland.

The weather, during our ſtay, from March till Auguſt, was ſerene and pleaſant, the thermometer never ſinking lower than 65°, and ſeldom higher than 73°; and ſo cool at night as to make a blanket welcome. When we came, the weather was a little ſqually and rainy, being the end of the rough ſeaſon, which commences ſome time in December and laſts till March: during theſe months the wind frequently blows hard from the weſt, with rain, and throws a heavy ſwell and ſurf on the ſhore into Matavāi bay; the reſt of the year the wind blows from the eaſt, but with an alternate land and ſea breeze around the iſland, which extends its influence about a league from the ſhore.

SECTION II.

Government.—Ranks in Society.—Property.

THE government of Otaheite is monarchical, and hereditary in one family; of this two branches ſubſiſt. Temārre, the ſon of Oberēa and Oāmmo, reigned when Wallis firſt viſited the iſland: he was then a child, and Oberēa his mother was regent. Oāmmo and ſhe had quarrelled about ſaving the child, which he wiſhed to deſtroy; whether to retain the ſovereignty longer, or ſuſpecting that the child did not belong to him, the lady not being ſparing of her favours to others. On his acceſſion, Oāmmo retired to a private ſtation in his own diſtrict of Papparā, and left his wife, an active woman,

in truſt with the reins of government for her ſon. Oāmmo was ſon of Tenae, and elder brother of Whāppai, who ſince has aſſumed the name of Otey. Whāppai's ſon Otoo was then a child of ſix or ſeven years old. Tootahā, their younger brother, was chief of Attahooroo.

Wars and various changes appear to have preceded the laſt grand revolution, when the partiſans of Otoo, with the aſſiſtance of the mutineers, recovered the royal maro from the men of Attahooroo. By one of theſe inteſtine wars Temārre, the Tirridirri of Cook, had been previouſly depoſed, and Otoo, the preſent Pomārre, advanced to the dignity of earee rahai. But the chiefs of Attahooroo, who, under Tootahā, had been the principals in effecting this revolution, ſeized the regalia, the royal maro, and the ark of the Eatōoa, and carried them off to their own diſtrict; and though incapable of uſing them, as not being of the ſeed royal, they kept poſſeſſion of them for the honour of their diſtrict; and having eſtabliſhed their warlike character, none dared contend with them. To Attahooroo, therefore, on all great ſolemnities, were all the other chiefs obliged to repair, and were ſometimes inſulted or plundered by the way. This occaſioned continual diſputes; and the Attahooroo chiefs giving an aſylum to all thoſe who fled for crimes from other diſtricts, they became ſuch a terror to the reſt, that Temārre, though dethroned and reduced to his private patrimony, as chief of Papparā, joined with Otoo to attack them.

Tiaraboo alſo had revolted, and ſet up Vayheeadōoa. A general war commenced; Eimēo leagued with Attahooroo; and Maheine (the uncle of Motuāro, king of that iſland, who had married Otoo's ſiſter, as Otoo had married his) uſurped the right of his nephew, and forced him to take refuge with his brother-in-law at Opārre, juſt at the time Cook arrived in 1774, who ſaw the preparations for war, but did not wait its iſſue.

Otoo (now Pomārre), after many conflicts, maintained his authority, though not without ſuch defeats as ſometimes drove him to

the mountains, and almoſt annihilated his maritime power. The war canoes of Otaheite have nearly diſappeared. Otoo having cultivated the friendſhip of the Europeans, continued to be acknowledged ſupreme chief, though holding a precarious dominion, till the ſettlement of the mutineers at Matavāi. Them he engaged in his intereſt; and as they could incline the balance to whichever ſide they pleaſed, by their means he vanquiſhed Attahooroo, recovered the royal maro, and eſtabliſhed his ſon's dominion on a more ſolid baſis than it had ever been before. Motuāro alſo recovered his loſt dominion in Eimēo; and ſtrengthèned the government of his nephew by acknowledging his ſupremacy. Pomārre (the name aſſumed by the father ſince his ſon's ſucceſſion to the title of Otoo) continued, as regent, to manage the affairs of government; and by the help of his European friends, the leſſer as well as the greater peninſula bowed to his dominion, and his flag paſſed with reverence through all the diſtricts. Temārre firſt paid it due homage, and it proceeded from him through Tiaraboo. It was a union jack, given by the captain of a veſſel which had touched there, and decorated with breaſt-plates of pearl and red feathers. This was carried to the great morai, where all the chief people of the diſtrict attended, and received it with ceremonious reverence.

Pomārre, from king become the firſt ſubject of his ſon and regent of the ſtate, ſupports his ſon's dignity with all his weight and influence. Temārre is joined in the ſtricteſt friendſhip with him, and, having no children, adopted Pomārre's daughter, ſince dead. Eimēo acknowledged the young king's ſovereignty; and his dominion was no where openly reſiſted, though in Tiaraboo more than one diſtrict ſtill appears diſcontented.

As the ceremony of inveſting the young king with the royal maro, like a coronation, is a ſolemnity which few can witneſs, the following account from a ſpectator will be intereſting:

Aſſembling at the great morai at Opārre, the maro oora, or red ſaſh of royalty, recovered from Attahooroo, was laid on the morai:

it is made of net-work, and thrummed with red and yellow feathers. The tāata ōrero, the public orator (probably Mānne Manne), opened the ceremony with a long ſpeech, which ſet forth the rightful authority of the ſon of Pomārre to the royal dignity; and inveſted him with the regal cincture. Motuāro, the chief of Eimēo, who had recovered his authority, firſt paid his homage to the young king, who was borne on a man's ſhoulders, and ſurrounded by all his chieftains. He brought three human victims from Eimēo in his canoes; from each of which the prieſt, ſcooping out an eye, preſented it to the ſovereign on a plantain leaf plucked from a young tree in his hand, accompanied with a long ceremonial diſcourſe: the bodies were then taken away, and interred in the morai. The ſame ceremony was repeated by every chief in rotation, of the ſeveral diſtricts of Otaheite, ſome bringing one, and ſome two human ſacrifices, fixed on a long pole; and buried after the preſentation of the eye.

The reaſon aſſigned for this horrid oblation was, that the head being reputed ſacred, and the eye the moſt precious part, it was to be preſented to the king as the head and eye of the people. During the preſentation the king holds his mouth open, as if devouring it, whereby they imagine he receives additional wiſdom and diſcernment; and that his tutelar deity preſides, to accept the ſacrifice, and, by the communication of the vital principle, to ſtrengthen the ſoul of his royal pupil. Hogs innumerable were ſtrangled, and immenſe quantities of cloth preſented. The royal maro, worn only on that day, was depoſited in its place at the morai, and the ſacred canoes, which brought the human ſacrifices, were hauled up thither. The king and chiefs then departed, to devour the hogs, turtle, fowls, fiſh, and vegetables prepared for them in the greateſt profuſion, and to drink their intoxicating yava. The feaſting and heivas laſted two months; the hogs killed on the occaſion were innumerable, the yava abundant; and more than one of the chiefs paid for their exceſſes with their lives.

Otoo, the preſent king, is about ſeventeen, and very large limbed,

promiſing to be of a ſize like his father. Though he is abſolute, he lives in the greateſt familiarity with the loweſt of his ſubjects. He is differently repreſented: ſome ſay he looks ſolid, and of a thoughtful aſpect; whilſt others call him ſtupid, and his countenance vacant. His queen, Tētua, daughter of Wyreede, relict of Motuāro, is about his own age, and rather the larger of the two. Her countenance is pleaſing and open, but maſculine, and widened by the uſual method of preſſure, called touroome. It is conſidered as the diſtinctive mark of their regal dignity, to be every where carried about on men's ſhoulders. As their perſons are eſteemed ſacred, before them all muſt uncover below the breaſt; and from this mark of homage their own father and mother are not exempted. They may not enter into any houſe but their own, becauſe, from that moment, it would become rāa, or ſacred, and none but themſelves, or their train, could dwell or eat there; and the land their feet touched would be their property: therefore, though they often came off to the ſhip, ate what was handed down to them, and baled the water out of their own canoe, they would never come on board; and when they daily viſited our miſſionary houſe, they never came farther than the door. Yet this had not been the caſe with the father, when king, who freely entered the ſhip, and viſited our people on ſhore: perhaps ſome ceremony is yet to paſs, when the king comes to a more advanced age, when he will have the ſame liberty.

The king and queen were always attended by a number of men, as carriers, domeſtics, or favourites, who were rāa, or ſacred, living without families, and attending only on the royal pair; and a worſe ſet of men the whole iſland does not afford for thievery, plunder, and impurity.

The queen has had as yet no child, nor is it likely ſhe ſhould produce any, as, if the reports our miſſionaries have received are true, ſhe is a perfect Meſſalina, and lives in a promiſcuous intercourſe with all her porters.

The mode of carrying the king and queen is with their legs hanging down before, ſeated on the ſhoulders, and leaning on the head of their carriers, and very frequently amuſing themſelves with picking out the vermin, which there abound. It is the ſingular privilege of the queen, that, of all women, ſhe alone may eat them; which privilege ſhe never fails to make uſe of. On their own lands they ſometimes condeſcend to alight, and walk; but ſeldom move far without their porters. Among theſe attendants is to be found one of the ſingular curioſities of the iſland, a native of a complexion quite different from his fellows; reddiſh, and of a Swediſh caſt of countenance, and his hair white and fine as flax. There are a few others ſomething ſimilar, like the white negroes, an anomalous breed.

The next in rank to the king is his own father, Pomārre, who acts as regent for his ſon. He is repreſented as of very amiable manners, and peculiarly attached to us. He is the largeſt man on the iſland, being above ſix feet four inches high, and ſtrong built. Our talleſt men in the ſhip hardly reached his ſhoulders; and he would weigh againſt three or four; yet he is no warrior, and in military proweſs exceeded by his wife Iddeah, a woman of a moſt maſculine appearance and diſpoſition. They live together in great harmony, though they have ceaſed to cohabit. He firſt took her younger ſiſter to wife, and then another woman; and ſhe has a ſervant of her own, by whom ſhe has had more children than one, all of whom have been murdered, ſhe being now a member of the arreoy ſociety.

The next in dignity are the chiefs in the ſeveral diſtricts; ſome of whom are ſupreme in more than one diſtrict, and exerciſe in their own territories all regal power, yet ſtill ſubject to Otoo as ſovereign paramount, and liable to be called upon for aſſiſtance: theſe, alſo, have houſes and lands in many diſtricts, which, as they cannot occupy themſelves, they commit to the care of ſuperintendants, called *medūas*, or give them to their tayos, who enjoy all the uſufruits

without being called to any account, and ſhare them with the chiefs when they come to reſide themſelves.

Next to theſe are the *tōwhas*, the near relations, or younger brothers, or tayos, of the chiefs: and if there are more chiefs than one, the diſtrict is divided into different pādtdoos, or pariſhes, and each of theſe have tōwhas under him.

The next rank is the *ratīrra*, or gentleman, who has one portion to the tōwha's three. Theſe ſmaller eſtates are called rāhoe, from the power the ratīrra has to lay a prohibition on his own land, or on any particular ſort of proviſion, as well as the tōwha on his portion, and the chief on the whole; but this power, though ſometimes abuſed, is uſually employed after a great conſumption of proviſions, or to accumulate them for ſome magnificent feaſt. The principal objects of the rāhoe are hogs, though ſometimes it extends alſo to other ſorts of proviſions; as when they find the ſhell-fiſh ſcarce on the reefs, the ratīrra can rāhoe his portion, which is done by ſticking up at the extremities of it two branches of a tree, to which a white cloth is attached; and no perſon dares fiſh there whilſt theſe remain. When the rāhoe is taken off, and the offering of a hog and fiſh is made, the place is again free, and a feaſt given by the perſon who put on the rāhoe: this is called orōa; and beſides feaſting the gueſts, it is expected that he ſhould preſent them with large quantities of cloth: ſome of this is thrown to the populace to ſcramble for, which makes ſport, the cloth being torn into ribands; and however ſmall, they prefer it to a larger piece, which they might have for aſking: theſe narrow ſlips they wear as favours in honour of the feaſt. The young men wreſtle, the women dance, and the feaſt is often prolonged ſeveral days.

When ſuch a feaſt is made by a chief on taking off the rāhoe from a whole diſtrict, it is called towrōa; then larger quantities of cloth, live hogs, bamboos of oil, and even canoes, are given to be ſcrambled for. At theſe greater entertainments moſt of the chiefs of the iſland are preſent, vaſt numbers of the arreoies, and all deſcriptions of

people. The towrōa reſembles a country fair, to which every one who goes brings home ſomething to ſhow where he has been, with this difference, that here it coſts them nothing; and beſides the ſport of the hērroo, they are feaſted all the time. Hogs innumerable are dreſſed on this occaſion; and a ſtranger would ſuppoſe every one on the iſland had been collected. The cloth and canoes ſeldom fall to the ſhare of the ſame perſon, but are moſtly rent in pieces; and he who gets the largeſt piece is the beſt man. If ſeveral of a family ſeize and carry off the canoe, it is their own; and he who firſt catches the hog, carries it home.

The things appointed for this ſport are all brought together in an open ſpace. The chief's men hold the hogs faſt, till the prieſt has made a long prayer on the occaſion: at the concluſion of it he throws a young plantain into one of the canoes, which ſtand in a row, with maſts erected to ſpread the cloth, and hang the bamboos of oil; immediately on this ſignal, the hogs, goats, and fowls, are let looſe, and the young men and women begin the chaſe, which continues a conſiderable time before all are caught, and affords many a laughable incident: after this, the preſents are given, and the feaſt ſerved up. Wreſtling and dancing occupy a part of every day and night while the feaſt continues.

They have other feaſts, held at the ratīrra's morai, called oboo nōe, where they meet in ſmaller companies, baking a hog, and eating it on the ſpot; and if not cleared the firſt day, they muſt come the ſecond, or the third, as none muſt be removed from the morai. The chief of the padtdoo, and the prieſts, are always invited on theſe occaſions; and if abſent, a portion is put by for them till they arrive, which they ſeldom fail to do. If the chief does not come, the prieſts are entitled to his portion. At this feaſt no woman, nor any of her male attendants, can be preſent, or partake of it. At all theſe they brew plenty of yava; and they who can get it, drink it greedily.

When the hog is taken from the oven, the prieſt offers a long prayer, and on a plantain-leaf collects a ſmall portion of all the pro-

viſions, with a bit of yava root, placing them on the altar, as an oblation to the Eatōoa. The hog is then divided into as many ſhares as perſons; each eats as much as he pleaſes, and puts the remainder into a baſket, covered with leaves, till he returns to finiſh his portion. If a ſtranger paſſes by at the time, he is always invited to partake, provided he declares himſelf rāa, or a clean perſon; if not, he refuſes, nor dare they tell a lie; for ſhould the impoſition be detected, death only could expiate the offence.

The women and their ſervants have their ſeparate feaſts alſo, called oehumōo. Theſe are generally of fiſh, and not kept on ſacred ground. Any man who is invited may partake with them.

The loweſt claſs in ſociety, after the ratīrra, is the *manahōune*; they cultivate the land, and moſt reſemble our cottagers: ſome are rāa, or hallowed; and others common or unclean. Theſe hold under the tōwhas and ratīrras, anſwer all their demands to the beſt of their ability, make cloth for them, build their houſes, or aſſiſt in any laborious work required of them; yet their vaſſalage compels no conſtant ſervice or reſidence: they may change chiefs, and go to another diſtrict.

The ſervants of whatever claſs are called *toutou*; and ſuch as wait wholly on the women, *tuti*; nor is it uncommon to find young men of the firſt families ſo debaſed; though by ſuch feminine ſervice they become excluded from all religious ſolemnities.

There yet remains a ſet of men of the moſt execrable caſt, called *māhoos*, affecting the manners, dreſs, geſtures, and voice of females, and too horrid to be deſcribed.

In the ſcale of rank, birth enjoys ſingular diſtinction. A chief is always a chief; and though expelled from his command, loſing his diſtrict, or having his honours transferred to his child, he continues noble and reſpected; on the other hand, no acquiſition can raiſe a common man to a higher ſtation than that of tōwha, or ratīrra; yet the meaneſt are in no ſlaviſh dependence. The honour and reſpect which they pay their chief, is rather through force of cuſtom than

the fear of puniſhment. They are admitted as their companions on all occaſions, and treated with perfect freedom; indeed, in outward appearance they can hardly be diſtinguiſhed. The king is not averſe to converſe with the loweſt of his ſubjects, or to be their viſitor; and never treats them with hauteur. His retinue is often changing: no man ſerves him longer than he pleaſes. They have no wages, nor engage for any ſtated time, though ſome remain in the ſame family all their lives; and theſe ancient domeſtics are as much reſpected as their own relations, giving directions to the younger branches, and managing, as ſtewards, the affairs of the houſehold without control.

All are friendly and generous, even to a fault; they hardly refuſe any thing to each other if importuned. Their preſents are liberal, even to profuſion. Poverty never makes a man contemptible; but to be affluent and covetous is the greateſt ſhame and reproach. Should any man betray ſymptoms of incorrigible avariciouſneſs, and refuſe to part with what he has in a time of neceſſity, his neighbours would ſoon deſtroy all his property, and put him on a footing with the pooreſt, hardly leaving him a houſe to cover his head. They will give their clothes from their back, rather than be called pēere pēere, or ſtingy.

Reſpecting *property*, they have no writing or records, but memory and landmarks. Every man knows his own; and he would be thought of all characters the baſeſt, who ſhould attempt to infringe on his neighbour, or claim a foot of land that did not belong to him, or his adopted friend; for the tayo may uſe it during his friend's lifetime, and if he has no child, poſſeſs it at his death.

If a man bequeaths his property to another on his death-bed, no perſon diſputes the bequeſt, as there are always witneſſes abundant to the gift, if the heir is not preſent. The landmarks ſet by their anceſtors, the father points out to the ſon or heir; and ſhould any diſpute ariſe, through their decay or removal, multitudes know where they ſtood, and the matter is in general eaſily ſettled. Indeed it is much the ſame in all litigations; the caſe is referred to a by-ſtander,

and the party which he declares in the wrong ſubmits, and makes the other a peace-offering of the plantain-ſtalk. Men ſeldom or never fight in conſequence of any perſonal quarrel. If any matter of ſerious offence is given, the whole family or diſtrict take it up, and go to war with their adverſaries; but if they chuſe not to fight, a peace-offering muſt be made, which is never refuſed; if they will fight, the weakeſt muſt ſuffer; and as all the relations adopt the quarrel, there is ſometimes much bloodſhed, and it frequently leads to a general war. Such broils, indeed, are ſometimes produced by what appears to us a very trifling matter; ſuch as ſcurrilous words ſpoken againſt the heir of a large eſtate, or even of a ſmall one; neglect of proper reſpect to a child, and other things as trivial; for inſtance, as the child from the moment of its birth becomes the head of the family, the boundaries of his land are new marked with rude images; and if this new-born infant be a tōwha, or ratīrra, a number of little flags are ſet up in different parts of the boundary; to theſe all perſons of inferior rank muſt uncover themſelves as they paſs, whether by day or by night; and ſhould this mark of homage be contemptuouſly neglected, the mother flies to the ſhark's teeth and cuts herſelf, and the party muſt make his peace-offering with the plantain: ſhould this be refuſed, the father and mother would tear off the clothes from his back, and well drub him into the bargain. The friends and relations on both ſides ſometimes arm, and fatal conſequences follow. Even a chief has been known to be driven from his diſtrict on account of a diſpute originating about a poor man's child ſuppoſed to be affronted by one of the ſame rank with himſelf.

The famous, or rather infamous arreoy ſociety, conſiſting of noble perſons in general, have alſo different ranks among themſelves, like our freemaſons, known by the manner of their tattooing. The higheſt are called ava' bly arēema tatōwe; the next, arēema bly; the third, ahōwhōa; the fourth, harrotēa; the fifth, e'ōte ōle; the ſixth and ſeventh, po, and mo, youths training up.

SECTION III.

Inhabitants.—Men, Women, and Children.—Abodes.

THE natural colour of the inhabitants is olive, inclining to copper. Some are very dark, as the fiſhermen, who are moſt expoſed to the ſun and ſea; but the women, who carefully clothe themſelves, and avoid the ſun-beams, are but a ſhade or two darker than an European brunette. Their eyes are black and ſparkling; their teeth white and even; their ſkin ſoft and delicate; their limbs finely turned; their hair jetty, perfumed, and ornamented with flowers; but we did not think their features beautiful, as, by continual preſſure from infancy, which they call tourōome, they widen the face with their hands, diſtend the mouth, and flatten the noſe and forehead, which gives them a too maſculine look; and they are in general large, and wide over the ſhoulders; we were therefore diſappointed in the judgment we had formed from the report of preceding viſitors; and though here and there was to be ſeen a young perſon who might be eſteemed comely, we ſaw few who, in fact, could be called beauties; yet they poſſeſs eminent feminine graces: their faces are never darkened with a ſcowl, or covered with a cloud of ſullenneſs or ſuſpicion.

Their manners are affable and engaging; their ſtep eaſy, firm, and graceful; their behaviour free and unguarded; always boundleſs in generoſity to each other, and to ſtrangers; their tempers mild, gentle, and unaffected; ſlow to take offence, eaſily pacified, and ſeldom retaining reſentment or revenge, whatever provocation they may have received. Their arms and hands are very delicately formed; and though they go barefoot, their feet are not coarſe and ſpreading.

As in all warm climates, the women in general here come earlier to puberty, and fade ſooner, than in colder and more northern coun-

tries; though in ſome the features continue little changed even to gray hairs; and what is remarkable, ſome are ſaid to fade, and revive again, retaining their comelineſs beyond thoſe who have not experienced ſuch a change. Many, indeed, who lead a diſſolute life, receive their immediate puniſhment, and are old and hagard at thirty; whilſt others, who have lived more decently, or, at leaſt, have been leſs profligate, retain all the ſprightlineſs and vigour of youth at fifty.

As wives, in private life, they are affectionate, tender, and obedient to their huſbands, and uncommonly fond of their children: they nurſe them with the utmoſt care, and are particularly attentive to keep the infant's limbs ſupple and ſtraight. A cripple is hardly ever ſeen among them in early life. A ricketty child is never known; any thing reſembling it would reflect the higheſt diſgrace on the mother. If an utter ſtranger diſcovers the leaſt defect in a child, he makes no ſcruple to blame the mother, and imputes it to her want of ſenſe and experience in nurſing: ſo that if the child is not born radically defective, which is ſeldom the caſe, they will mould it into a proper ſhape. A perſon knock-kneed, or bow-legged, is ſcarcely to be found: in the whole iſland we ſaw only three hump-backed boys, in three different diſtricts.

The men in general are above our common ſize; but the chiefs a larger race, few of them ſhort of ſix feet high; and Pomārre four or five inches higher, and proportionably bulky. They carry their age well; and are healthy and vigorous at a very advanced time of life, if not infected with diſeaſe: ſuch are Otey, the grandfather of Otoo, and Mānne Manne, the high-prieſt, and others. The exact amount of their years can only be collected from circumſtances, as they keep no regular computation of time; yet from events which they relate, a pretty accurate calculation may be formed. Many were alive in 1791 who remembered the loſs of one of Roggewein's ſquadron at an iſland north of Otaheite, in 1722.

The dreſs of both ſexes is nearly the ſame, excepting that the men wear a narrow piece of cloth, which, paſſing round the waiſt, goes

between the thighs, and is tucked in before, named the mārro, and may be called their breeches. An oblong piece, like a piece of printed calico, not a yard wide, with a hole in the middle to admit the head, hangs down before and behind, with the ſides open, falling looſe as low as the knees, and leaving the arms quite uncovered: this is the tebōota. A ſquare piece of cloth, doubled, of any ſize ſufficient to paſs once and a half round the waiſt of the men, and above the breaſts of the women, under the tabōota, is called parū: this falls down only to the knees of the man, but to the mid-leg, and often to the ankles of the woman; and is ſometimes tucked in at the corner, or confined by a girdle of cloth, plaited hair, or fine matting, called tatdōoa. The women, beſides, often wear a piece of cloth, ahhōo, ſquare, or oblong, folded, which they throw taſtily over all, by way of cloak: this is generally of white cloth, and very fine. The other garments are of what colours they fancy moſt. Inſtead of the mārro, worn by the men, the women have a ſmaller parū, beneath the larger, as an under-petticoat.

When travelling, they uſually tuck up the parū, to prevent its being ſoiled or dirty. If perſons of rank appear with more than the ordinary quantity of cloth around them, this is deſigned for a preſent; and they generally honour the perſon for whom it is intended with winding it round him with their own hands.

The women uncover their ſhoulders and breaſts in the preſence of a chief, or on paſſing the ſacred ground. Their bonnets reſemble the green ſhades which our ladies uſe in ſummer: they are often changed, as they muſt caſt them away on paſſing the morai; but they are replaced in a minute by plaiting, or weaving, the leaves of the cocoa-nut; and for this they prefer the bright yellow leaves to the green ones. The turban dreſs and tamōu are never worn by the women but at the heivas, and are called tāao oōpo. Both ſexes wear garlands of flowers and feathers, but no wig, or artificial coiffure. The tamōu is made from the hair of their departed relatives, and held in the higheſt eſtimation: it is ſeldom compoſed of more than ſix or nine hairs in-

thickneſs, but is often five or ſix fathoms long. They ſometimes dreſs with a garland of cocoa-nut fibres, ornamented with bits of pearl-ſhell, and the nails of the thumb and fingers of their deceaſed relations: theſe they uſe as mourning, and conſider as very precious relics. The women have no morai, nor appropriate place of worſhip; nor are they ever preſent at their ſolemnities; nevertheleſs they ſuppoſe they ſhall be admitted to happineſs with the Eatōoa, as well as the men.

In the tattooing of men and women there is a ſmall ſpot on the inſide of each arm, juſt above the elbow, which is a mark of diſtinction, and ſhews that ſuch a perſon may eat or touch his father's and mother's food, without rendering it rāa, or ſacred; it is a ſort of ſeal, that all the amōas have been performed. This is generally received when the head is made free, which is the laſt amōa, except that of friendſhip and marriage. The man who does the tattooing to young or old, is called at the pleaſure of the parties, and no conſtraint is ever uſed. The young perſons will not ſuffer him to leave off while they can endure the ſtroke of the inſtrument, though they make cries and lamentations as if he was killing them. The girls are always attended by ſome female relations, who hold them while ſtruggling under the pain of the operation, encouraging them to cry out, which they think helps to alleviate the anguiſh. When the pain becomes exceſſive, and they ſay they can endure no more, they uſe no compulſion. No perſon ever lifts his hand even to ſtrike a child; on the contrary, the young girls under the operation will often ſtrike thoſe who compaſſionate them, and wiſh them to ſuſpend the operation, as they are never eſteemed women till the whole is finiſhed: this ſometimes laſts for a year, or more, by intervals, from the commencement of the tattooing.

No where are children brought into the world with leſs pain or danger: the women ſubmit to little or no confinement within doors, but riſe and go about as uſual. The infant preſently crawls, and ſoon

begins to walk, and almoſt as ſoon to ſwim. They run about entirely naked, and are remarkably healthy and active.

They are generally acquainted with the art of converſing by ſigns, either in public or private, and perfect maſters of the language of the eyes.

Their voice and ſpeech are ſoft and harmonious. Their dialect is the Italian of the South Seas, abounding with vowels, and expelling every harſh and guttural ſound from their alphabet: this conſiſts only of ſeventeen letters, with which they expreſs themſelves with great facility and preciſion. Their pronouns are a ſtriking inſtance of this: theſe are different according to the number of perſons ſpoken of: *we*, two only—*we*, two out of three in company—*we*, an indefinite number, have each a different pronoun ſpecifically marking the perſons; and it is the ſame in the others, both perſonal and poſſeſſive; a ſingularity perhaps unknown to any other language. *C g j k q s x z* they can hardly articulate, or pronounce a word into the compoſition of which theſe letters enter.

In general, the ingenuity of all their works, conſidering the tools they poſſeſs, is marvellous. Their cloth, clubs, fiſhing implements, canoes, houſes, all diſplay great ſkill: their mourning dreſſes, their war head-dreſs and breaſt-plates, ſhew remarkable taſte: their adjuſtment of the different parts, the exact ſymmetry, the nicety of the joining, are admirable: and it is aſtoniſhing how they can with ſuch eaſe and quickneſs drill holes in a pearl-ſhell with a ſhark's tooth, and ſo fine as not to admit the point of a common pin.

The men are excellent judges of the weather from the appearance of the ſky and wind, and can often foretel a change ſome days before it takes place. When they are going to any diſtant iſland, and loſe ſight of land, they ſteer by ſun, moon, and ſtars, as true as we do by compaſs. They have names for many of the fixed ſtars, and know their time of riſing and ſetting with conſiderable preciſion: and, what is more ſingular, their names and the account

of them reſemble, in many inſtances, the Grecian fables: they have the twins, or two children, their Caſtor and Pollux, &c.

Their year conſiſts of thirteen months. They calculate by the lunations of the moon, and by the ſun paſſing and repaſſing over their heads. They pretend to foretel when the rains will ſet in, and whether they will be more or leſs violent than common, and prepare accordingly. They know the ſeaſons for particular fiſh, and get ready; when the bread-fruit will come in ſeaſon; and whether the harveſt will be plentiful or ſcanty, late or early. The day and night are divided into twelve equal parts, and they gueſs pretty exactly what the hour is by the ſun and ſtars.

They reckon in numbers from one to ten, then add m, before each number till they reach 20, reckoning onward thus: āttahāi 1, āhōoroo 10; m,āttahāi 11, &c.; tāōo 20, āttahāi,tāōo 21; and ſo on to five, ērēema tāōo, five twenties, or 100. But at calculation they are no adepts.

They compute diſtances by the time it takes to paſs from one place to another. They meaſure their fiſhing-lines by the fathom, or ſpan, and ſound depths of water as accurately as ourſelves.

The common dwellings are about eighteen feet in the ridge-tree, oblong, and rounded at the ends. The furniture conſiſts of a few wooden trays and ſtools for making their puddings, poſts to hang their baſkets of different ſorts to ſtore their proviſions, a large cheſt on which the maſter and miſtreſs of the houſe often ſleep, or on the floor ſpread with matting and cloth, and covered with the ſame; frequently they employ a canoe-houſe juſt ſufficient for their length, and too low for them to ſtand erect; and ſometimes a bedſtead: many in fine weather ſleep in the open air. Their pillow is a little wooden ſtool, neatly wrought out of one block; and they who have no ſuch, take the ſtool they ſit upon in their canoes. Their uſual ſeat is the ground, croſs-legged; but they have ſeats with which they are always ready to compliment a ſtranger. The unmarried women ſleep next their parents, and

occupy one end of the houſe; the unmarried men the other. The ſervants uſually ſleep in the women's eating-houſe, or near it.

Their houſes are full of fleas, which harbour in the floor, and are very troubleſome; though the natives are much leſs affected by them than we are: they ſay they were brought to them by the Europeans. One of our miſſionaries writes, he has been obliged to get up at midnight, and to run into the ſea to cool himſelf, and get rid of the ſwarm of diſagreeable companions. This, among other cauſes, has made the call for bedſteads great, as they find the comfort of this mode of ſleeping. Their bed-clothes are the garments they wear, if they have no other, which is frequently the caſe with the common people and ſervants, who, in that warm climate, little trouble themſelves about clothes or the care of them.

They have no partitions in their houſes; but, it may be affirmed, they have in many inſtances more refined ideas of decency than ourſelves; and one, long a reſident, ſcruples not to declare, that he never ſaw any appetite, hunger and thirſt excepted, gratified in public. It is too true, that for the ſake of gaining our extraordinary curioſities, and to pleaſe our brutes, they have appeared immodeſt in the extreme. Yet they lay the charge wholly at our door, and ſay that Engliſhmen are aſhamed of nothing, and that we have led them to public acts of indecency never before practiſed among themſelves. Iron here, more precious than gold, bears down every barrier of reſtraint: honeſty and modeſty yield to the force of temptation.

SECTION IV.

Deities of the South Seas.

THOUGH the world was at firſt of one ſpeech and one religion, all confeſſing Jehovah in triune exiſtence, the true tradition began ſoon to be obſcured. On the diſperſion of mankind, gods many and lords many were created. The Eaſt, amidſt its thouſand deities, ſtill preſerved ſome traces of the triune God. Whoever reads the ingenious Mr. Morris's account of India will receive ſingularly curious information on this ſubject. However abſurd the notions of deity and creation may appear, now retained by the Otaheiteans, the moſt poliſhed nations of Greece and Rome devoutly embraced equal abſurdities. It ſhould afford matter of great thankfulneſs, that we have been reſcued from the darkneſs of idolatry. So far at leaſt hath the world been indebted to Chriſtianity, that wherever this hath prevailed, before it every idol hath mouldered into duſt.

The deities of Otaheite are nearly as numerous as the perſons of the inhabitants. Every family has its *tee*, or guardian ſpirit, whom they ſet up, and worſhip at the morai: but they have a great god or gods of a ſuperior order, denominated FWHANOW PO, born of night.

The general name for deity, in all its ramifications, is EATOOA.

Three are held ſupreme; ſtanding in a height of celeſtial dignity that no others can approach unto: and, what is more extraordinary, the names are perſonal appellations:

1. Tāne, te Medōoa,
   the Father.
2. Oromattow, 'Tooa tee te Myde,
   God in the Son.
3. Taroa, Mānnoo te Hooa,
   the Bird, the Spirit.

To theſe, the dii majores, they only addreſs their prayers in times

of greateſt diſtreſs, and ſeaſons of peculiar exigency, ſuppoſing them too exalted to be troubled with matters of leſs moment than the illneſs of a chief, ſtorms, devaſtations, war, or any great calamity. Indeed, fear and ſuffering ſeem to be more powerful motives to worſhip than gratitude. The houſe of theſe fwhanow pò is at Opārre, where the chief earie rahie reſides.

The following names of other gods are collected: Orohho, Ōtoo, Tamaharro, Tey'eree, Orouhatoo, Oehawhow, Tamma, Toaheite, Vaveah.

For general worſhip they have an inferior race, a kind of dii penates. Each family has its *tee* or guardian ſpirit: he is ſuppoſed to be one of their departed relatives, who, for his ſuperior excellencies, has been exalted to an eatooa. They ſuppoſe this ſpirit can inflict ſickneſs or remove it, and preſerve them from a malignant deity who alſo bears the name tee, and is always employed in miſchief.

They have a tradition, that once in their anger the great gods broke the whole world into pieces; and that all the iſlands around them are but little parts of what was once *venōoa nōe*, the great land, of which their own iſland is the eminent part. A curious converſation held with Mānne Manne, the high prieſt, and Tāatā Orēro, the orator and oracle of the country for tradition, is as follows interpreted by the Swede Andrew:

In the beginning, Tāne took Tarōa, and begat Avye, freſh water; Atye, or Tē Mydē, the ſea; alſo Awa, the water-ſpout; Matāi, the wind; Arye, the ſky; and Pō, the night; then Mahānna, the ſun, in the ſhape of a man called *Oerōa Tabōoa:* when he was born, all his brethren and ſiſters turned to earth; only a daughter was left, by name Tōwnoo; ſhe became the wife of Oerōa Tabōoa, by whom ſhe conceived thirteen children, who are the thirteen months: 1. Papeeree; 2. Ownoonoo; 3. Paroromooa; 4. Paroromoree; 5. Mooreeha; 6. Heaiha; 7. Taoa; 8. Hooroorera; 9. Hooreeama; 10. Teayre; 11. Tetai; 12. Waeaho; 13. Weaha.

Tōwnoo now returned to earth, and Oerōa Tabōoa embraced a rock called Poppoharra Harreha, which conceived a ſon named Tetoo-

boo amata hatoo; after which the rock returned to its original ſtate, and the father of the months himſelf died, and went to duſt. The ſon he left embraced the ſand of the ſea, which conceived a ſon of the name of Tee, and a daughter called Opeera; then he alſo died, and returned to the earth. Tee took his ſiſter Opeera to wife, who produced a daughter Oheera, Reene, Moonoa; the mother died, and the father ſurvived: in her illneſs ſhe entreated her huſband to cure her, and ſhe would do the ſame for him if he fell ſick, and thus they might live for ever; but the huſband refuſed, and preferred her daughter, whom, on her deceaſe, he took for his wife. The daughter bore him three ſons and three daughters: the ſons, Ora, Wanoo, Tytory; the daughters, Hennatoomorrooroo, Henaroa, Noowya. The father and mother dying, the brothers ſaid, Let us take our ſiſters to wife, and become many. So men began to multiply upon the earth.

Reſpecting a future ſtate, they ſuppoſe no perſon periſhes or becomes extinct. They allow no puniſhment after death, but degrees of eminence and felicity, as men have been here moſt pleaſing to the deity. They regard the ſpirits of their anceſtors, male and female, as exalted into eatōoas, and their favour to be ſecured by prayers and offerings. Every ſickneſs and untoward accident they eſteem as the hand of judgment for ſome offence committed; and therefore, if they have injured any perſon, they ſend their peace-offering, and make the matter up: and if ſick, ſend for the prieſt to offer up prayers and ſacrifices to pacify the offended eatōoa; giving any thing the prieſts aſk, as being very reluctant to die. But if they find their caſe deſperate, they take leave of their friends, and commend them to the guardian ſpirits, exhorting them to be more careful of offending them than they themſelves had been. When the ſpirit departs from the body, they have a notion it is ſwallowed by the eatōoa bird, who frequents their burying-places and morais; and paſſes through him in order to be purified, and be united to the deity. And ſuch are

afterwards employed by him to attend other human beings, and to inflict puniſhment, or remove ſickneſs, as ſhall be judged requiſite.

The evil demon named *Tee* has no power but upon earth; and this he exerciſes by getting into them with their food, and cauſing madneſs or other diſeaſes; but theſe they imagine their tutelar ſaints, if propitious, can prevent or remove.

They believe the ſtars were the children of the ſun and moon, attributing every ſubſtance to procreative power; and when the ſun and moon are eclipſed, they ſuppoſe them in the act of copulation; and pretend to foretel, from their appearance at ſuch times, the future events of war, ſickneſs, or the like.

They imagine when a ſtar ſhoots (as we call it), it is the Eatōoa: that in the moon there is a vaſt country with trees and fruits: that a bird of Otaheite once flew up thither, and ate of the fruit; and on his return, dropped ſome of the ſeeds, from which a great tree ſprang, of which the bird ſtill eats, and of no other.

With regard to their worſhip, Captain Cook does the Otaheiteans but juſtice in ſaying, they reproach many who bear the name of Chriſtian. You ſee no inſtances of an Otaheitean drawing near the Eatōoa with careleſſneſs and inattention; he is all devotion; he approaches the place of worſhip with reverential awe; uncovers when he treads on ſacred ground; and prays with a fervour that would do honour to a better profeſſion. He firmly credits the traditions of his anceſtors. None dares diſpute the exiſtence of deity. They put great confidence in dreams, and ſuppoſe in ſleep the ſoul leaves the body under the care of the guardian angel, and moves at large through the regions of ſpirits. Thus they ſay, My ſoul was ſuch a night in ſuch a place, and ſaw ſuch a ſpirit. When a perſon dies, they ſay his ſoul is fled away, *hārre pō*, gone to night. It is ſingular, that Pomārre declared to the miſſionaries that he had, before their arrival, been dreaming about the *ſpeaking book*, which they ſhould bring from the Eatōoa.

They entertain a high idea of the power of ſpirits. In the beautiful and romantic view of Taloo harbour the remarkable peaked mountain is ſaid to be but a part of the original one. Some ſpirits from Ulietēa had broken off the other half, and were tranſporting it down the bay, in order to carry it away with them, but, being overtaken by the break of day, they were obliged to drop it near the mouth of the harbour, where it now ſtands conſpicuous as a rock; for, like the elves and fairies of our anceſtors, theſe ſpirits walk and work by night.

Their ſuperſtitious notions of this kind are endleſs; unhappily, their moſt unnatural and cruel cuſtoms are connected with them, and they are tenacious of the worſt, fearing the neglect of theſe, though inadvertently, would bring down the diſpleaſure of the Eatōoa upon them, and expoſe them to ſickneſs or death.

SECTION V.

Prieſthood and Sacrifices.

THE prieſts at the Society Iſlands are a pretty numerous body; they are in every diſtrict: Mānne Manne ſeems to be the firſt among them for knowledge and traditionary information: he is alſo monarch of Ulietēa by right, though an exile. Temārre, the chief of Papparā, of the ſeed royal, is alſo high in the ſacerdotal office. The prieſthood is divided into two orders: the tahowra morai, and the tahowra Eatōoa. As tahowra morai, they officiate in all the prayers and oblations made at the morais: theſe prayers are uttered in a chant that cannot be underſtood, and was ſuppoſed to be a peculiar ſacred language; but that is now thought to be a miſtake, and the obſcurity owing to the mere manner of utterance. All the chiefs officiate as prieſts on ſome

occaſions, praying for their friends when ſick, making offerings at the morai, and performing other religious ceremonies.

The prieſts have plenty of employment, being called in on all occaſions, births or deaths, feaſts or ſickneſs; and are the phyſicians as well as clergy of the country. They affect to poſſeſs extraordinary powers, to promote conception or abortion, to inflict diſeaſes or remove them at their pleaſure, and are greatly feared on that account. They are ſuppoſed to be able to pray the evil ſpirit into the food, by rubbing a human ſkull with a part of the proviſions they eat; and ſometimes to kill men outright. Thus Orepiah is ſuppoſed to have died by Mānne Manne's conjuration. They acknowledge that over us they have no power, becauſe they know not the names of our God and our grandfather, which is neceſſary. They gave us a ſpecimen of their conjurors in one of our viſits to Temārre. A man preſented himſelf in an old blue coat turned up with red, his head ſurrounded with numerous feathers, ſo as to hide his countenance entirely: he ran up to us with an unintelligible jargon, making a ſqueaking noiſe, and actions ſo wild, that we aſked if the man was delirious. The natives not ſeeing us at all frightened, ſaid it was Temārre's ſon, the *Etōoa ete*, the little god, which killed Omiah and many others. Having with us a great dog, he fell upon the prieſt, who fled; at which the natives ſeemed terrified, and ſaid he would kill us. After a while, the prieſt returned with a club in his hand, driving like a fury all before him, the women and children ſhrieking, and the natives trembling. On this one of the brethren jumped up to protect the dog, againſt whom his rage was directed, and wreſting the club from him, turned up the feathered cap, and diſcovered a well-known countenance, who had run away from Matavāi after robbing Pyetea. We immediately charged him with the theft; on this he changed countenance, and ſhewed the greateſt terror. The natives interpoſing in his behalf, while we were telling them of the man and his impoſture, he gave us the ſlip, and fled; ſo we ſaw no more of him.

He ſeems to have been one of thoſe called tahowra Etōoa, who

affect inſpiration. Of theſe, ſome pretend to belong to the particular deity, others to many: ſuch as claim acquaintance with the three ſuperior eatōoas are the moſt conſequential, and procure high reverence from the part they preſume to act; indeed they do it with ſo much cunning and addreſs, that the Swedes whom we found on the iſland, as well as the mariners who preceded them, really believed the appearances ſupernatural, and that the devil actually was the agent. When they are called upon to conſult the deity they aſſume an odd fantaſtic dreſs, enriched with red and black feathers; to which they ſay the Eatōoa is ſo partial, that on their approach to him thus, he deſcends to the earth at their call in one of the ſacred birds which frequent the morais and feed on the ſacrifices. As ſoon as the bird lights on the morai, the Eatōoa quits the bird and enters the prieſt. He inſtantly begins to ſtretch and yawn, and rub his arms, legs, thighs, and body, which begins to be inflated as if the ſkin of the abdomen would burſt; his eyes are thrown into various contortions, ſometimes ſtaring wide, then half cloſed and ſinking into ſtupor; while, at other times, the whole frame is agitated, and appears to have undergone ſome ſudden and ſurpriſing change. The ſpeech now becomes low, the voice ſqueaking and interrupted; then on a ſudden raiſed to an aſtoniſhing degree. He now ſpeaks intelligibly, though affecting not to know what he ſaith, nor the perſons of thoſe around him; but his words are regarded as oracular, and whatever he aſks for the deity, or himſelf, is never refuſed, if it can be poſſibly procured. Of this, however, the actor affects to have no conſciouſneſs; his colleague and aſſiſtant, nevertheleſs, takes care to minute the claims of the deity, and receives them from the perſon on whoſe account the deity was ſo condeſcending as thus to appear: theſe requirements are generally very large.

When the deity quits the pretended inſpired tahowra, he doth it with ſuch convulſions and violence as leave him motionleſs on the ground, and exhauſted; and this is contrived to be at the moment when the ſacred bird takes his flight from the morai. On coming

to himſelf he utters a loud ſhriek, and ſeems to awake as from a profound ſleep, unconſcious of every thing which hath paſſed.

The prieſts who ſuperintend the lower orders of the people proceed nearly in the ſame manner, with variations only according to their craft and abilities: among theſe are women, who officiate, though not ſolely, for their own ſex. They think it impoſſible that a child ſhould come into the world without their aſſiſtance, though, in fact, they afford them none. People of property, when ſick, will ſometimes have half a dozen of theſe prieſts and prieſteſſes praying around them, and making offerings for them; and whichever of theſe happens, in the eſtimation of the ſick perſon, to be the happy cauſe of his recovery, is ſure to be well rewarded, and ever after highly reſpected, to whatever claſs of the prieſthood he may belong. Whenever a prieſt viſits a perſon of conſequence he carries a young plantain in his hand; and before he enters the houſe offers a prayer, ſticks a leaf of the plantain in the thatch, and throws the remainder of the tree on the roof.

Their ſacrifices and oblations are various and liberal. They offer to their gods all the product of their iſland, hogs, dogs, fowls, fiſh, and vegetables; and at every feaſt a portion is preſented to the Eatōoa before they preſume to take their own repaſt. When a prieſt denounces the neceſſity of a human ſacrifice, or, as on the inauguration of the king, cuſtom requires ſuch offerings, the manner of ſelecting them is by a council of the chief with the ratīrras. The occaſion is ſtated, and the victim pitched upon; he is uſually a marked character, who has been guilty of blaſphemy, or ſome enormous crime, or a ſtranger who has fled to the diſtrict for ſhelter from ſome other part on account of his ill conduct. The deciſion of this council is kept a profound ſecret, and perhaps the only one which is ſo. They watch the opportunity of the night, when the culprit is aſleep, and diſpatch him, if poſſible, with one blow of a ſtone on the nape of the neck, to prevent any diſfigurement of the body; a bone of him muſt not be broken, nor the corpſe mangled

or mutilated. If a man has been bit and disfigured by a woman, he becomes nōa, unclean for ever, and can never be offered in ſacrifice. The victim is placed in a baſket of cocoa-nut leaves faſtened to a long pole, and carried in a ſacred canoe to the morai, when the eye is offered to the king with the ceremonies before deſcribed.

If the chief and ratīrras, on the requiſition of the prieſts, declare they can find none deſerving death in their diſtrict, or refuſe to provide a human ſacrifice, they may ſubſtitute a hog in his place; and it is reported, as taking off ſomething from the horror of the deed, that none are pitched upon whoſe lives have not been juſtly forfeited by their crimes. Where there is no law, nor regular adminiſtration of juſtice, this mode is ſubſtituted to diſpatch a criminal, whom his friends might reſcue; but being thus executed, it is ſuppoſed the choice was right, and no farther notice is taken: but what a door this opens to partiality, private enmity, and revenge, is too evident and ſhocking. No woman is liable to be offered at the Society Iſlands, though they appear the chief victims at the Friendly Iſlands; nor may they, at Otaheite, be preſent at any of the religious aſſemblies, partake of the offerings at the morai, or tread the conſecrated ground, except on a particular occaſion; nor may they eat of any food which has been there, or touched by thoſe who officiate at the altar; and all their male attendants are in the ſame ſtate of uncleanneſs and ſeclusion.

The ſacred ground around the morais affords a ſanctuary for criminals. Thither, on any apprehenſion of danger, they flee, eſpecially when numerous ſacrifices are expected, and cannot thence be taken by force, though they are ſometimes ſeduced to quit their aſylum. On the inauguration of Otoo many took refuge in the precincts of the mutineers' habitation, which was held ſacred as the morai, and where they enjoyed full protection. Our habitations will afford as aſſured exemption; and the whole diſtrict of Matavāi being ceded to us, no more human ſacrifices will probably be demanded from us, and ſuch an example will have the moſt beneficial tendency to aboliſh

the cuſtom in other diſtricts. If we ſhall be enabled only to put an end to a practice ſo inhuman, and to induce the pregnant females to preſerve and commit to our nurture the infants devoted to deſtruction, we ſhall acknowledge this alone would amply reward us for the labours of love in which we are engaged.

SECTION VI.

Singular Cuſtoms.

WHEN a woman takes a huſband, ſhe immediately provides herſelf with a ſhark's tooth, which is fixed with the bread-fruit gum on an inſtrument that leaves about a quarter of an inch of the tooth bare, for the purpoſe of wounding the head, like a lancet. Some of theſe have two or three teeth, and ſtruck forcibly they bring blood in copious ſtreams; according to the love they bear the party, and the violence of their grief, the ſtrokes are repeated on the head; and this has been known to bring on fever, and terminate in madneſs. If any accident happens to the huſband, his relations or friends, or their child, the ſhark's tooth goes to work; and even if the child only fall down and hurt itſelf, the blood and tears mingle together. As the child, from the moment of his birth, ſucceeds to all the honours and dignity of his family, any inſult offered to him is felt more deeply by the parents than if offered to themſelves. Should the child die, the houſe is preſently filled with relations, cutting their heads and making the loudeſt lamentations.

On this occaſion, in addition to other tokens of grief, the parents cut their hair ſhort on one part of their heads, leaving the reſt long.

Sometimes this is confined to a ſquare patch on the forehead; at others they leave that, and cut off all the reſt: ſometimes a bunch is left over both ears, ſometimes over one only; and ſometimes one half is clipped quite cloſe, and the other left to grow long: and theſe tokens of mourning are ſometimes prolonged for two or three years.

Their marriages are performed without ceremonies, but various are thoſe which ſucceed. If a woman be a virgin, the father and mother perform an amōoa, or offering, of a hog or fowl, and plantain-tree, to their ſon-in-law, before they can touch any of his proviſions; but not if a widow, or ſeparated from a former huſband. The wife's relations make a preſent of hogs, cloth, &c. to the new-married pair. As they agree, they live either on the huſband or wife's eſtate; but if they part, each retains their own.

The ſeparation of the women from their huſbands on a particular occaſion, Dr. Gillham had once the opportunity of remarking. Going into the hut of his tayo, named Poppo, very early, he obſerved him laid alone on the bedſtead, and his wife lying on the floor. Inquiring the reaſon, Poppo informed him, it was becauſe ſhe was at preſent under the Otaheitean feminine infirmity.

When a woman brings forth a child, a kind of hut is raiſed within the houſe with matting and cloth; heated ſtones are then placed, with ſweet herbs and graſs ſpread over them; on theſe water is ſprinkled, and ſhe is cloſe ſhut up in the ſteam which riſes, till ſhe is in a proper perſpiration, and can endure the heat no longer; from this vapour-bath ſhe comes out and plunges into the river, and waſhing herſelf all over puts on her clothes, and takes the child to the morai. This ſhe afterwards repeats, and often brings on the ague; nor could they be perſuaded to deſiſt from ſo prepoſterous a cuſtom, ſuch being the force of prejudice.

The child being waſhed, is taken with the mother to the family morai; where, after the father hath made an offering of a young pig or fowl, with a plantain-tree, the navel-ſtring is ſeparated, about ten inches being left, by one of the prieſts, who always attends, and

is paid for the operation by a hog, or cloth. A temporary houſe is erected on the ſacred ground adjoining the morai, and what is cut off from the child is buried at the morai. In this houſe mother and child dwell till the reſt of the navel-ſtring drops off, which may be depoſited in the houſe, or at the morai. During this time of ſeclusion, which is for a male infant a fortnight, and for a female three weeks, the mother touches no proviſions herſelf, but is fed by another; and ſhould any perſon touch the child during this time, he muſt undergo the ſame reſtrictions till the amōoa is performed, of a young pig, or a fowl, for the mother, which finiſhes this ſeparation for uncleanneſs. The child is then removed to another temporary houſe on the ſacred ground, near the houſe in which the father and mother reſide; but they may not touch the child in the ſame clothes in which they eat their proviſions. To take off this reſtriction, a ſecond amōoa muſt be performed by the father and uncles, and a third by the mother and aunts; a fourth, before the child returns to the houſe where the father and uncles eat; a fifth, on the ſame account for the mother and aunts. If the child is a male, theſe are all till he is adopted by a medōoa, or godfather, when another amōoa is performed; but if a female, two yet remain; one when ſhe is married, that the father and uncles may eat with her huſband, and of ſuch proviſions as he has touched, which otherwiſe they could not: the next, that the mother and aunts may touch the ſon-in-law's proviſions, though they may not eat with him. Theſe laſt are called *fwatatoe*. Hogs and cloth are the offering for the males, for the females only fiſh. Of theſe rites they are in no wiſe ſparing, and much feſtivity attends them.

If the child touches any thing before theſe rites are performed, it muſt be wholly appropriated to their uſe, being rāa or ſacred; and if any thing touches the child's head before the amōoa is offered, it muſt be depoſited in a conſecrated place railed in for that purpoſe at the child's houſe; and if it were the branch of a tree, as ſometimes happens in carrying it about, the tree muſt be cut down; and if in

its fall it injures another tree, ſo as to penetrate the bark, that tree alſo muſt be cut down as unclean and unfit for uſe.

The head is always regarded as ſacred, though, after the ceremonies are performed, theſe demands ceaſe; but they never carry any thing upon their heads, nor can bear to have them touched without offence; and the cuttings of their hair are buried at the morai.

Both ſexes go naked till they are ſix or ſeven years of age; about thirteen or fourteen the operation of tattooing the males begins, and earlier for the females. The inſtruments employed for tattooing a chief, or head of a family, are always ſent to the morai, and deſtroyed as ſoon as the work is completed. The females mark their hands and feet with a number of ſmall figures, and their hips with arched lines, guided wholly by fancy as to their number and thickneſs; but the men tattoo their arms, legs, and thighs, as well as the buttocks; and a perſon without theſe honourable marks would be as much reproached and ſhunned, as if with us he ſhould go about the ſtreets naked. At thirteen or fourteen years of age the boys have an operation performed, by ſlitting up the prepuce with a ſhark's tooth, and aſhes are ſprinkled on the wound; it is at their own option when they chooſe to have it done. The tattoo-men perform the inciſion, and receive a pig, or piece of cloth, for their trouble.

They bathe conſtantly three times a day in the freſh water, and always waſh themſelves in it after coming out of the ſea; and though men and women are together, there is not the leaſt immodeſty permitted, and they ſlip through their clothes without any wanton expoſures—it would be condemned in a man as much as a woman. In their dances alone is immodeſty permitted; there it appears the effect of national habit or cuſtom, as no perſon could ever be prevailed upon to do in any private company what, when they dance in public, is allowed without ſcruple. In fact, though chaſtity and modeſty are not held in the ſame eſtimation with them as with us, yet many of their married women are ſaid to pique themſelves on its ſtrict obſerv-

ance, and are not to be won at any rate, being only acceſſible to the huſband's tayo.

The ſingle young men, who in the heivas indulge indecent geſtures, would not dare to do ſo at any other time; and however ſtrangely the women act in public dances, no woman of character would admit of improper liberties elſewhere. They never uncover their breaſts but when they bathe, nor their boſom and ſhoulders but in the preſence of the chief. Their ideas, no doubt, of ſhame and delicacy are very different from ours; they are not yet advanced to any ſuch ſtate of civilization and refinement; but the woman who ſailed with the ſhip ſoon became as reſerved in manners and dreſs as any European; and the progreſs made in the iſland by the miſſionaries in this reſpect when the ſhip returned, was evident and pleaſing.

If a woman has any defect or deformity, ſhe carefully conceals it; and when they go into the water they take with them broad leaves to ſupply the place of cloth. Their conſtant bathing prevents every diſagreeable ſmell from perſpiration, and their mouth and teeth being waſhed at every meal, preſerves their teeth white and their breath ſweet.

They extract every hair from the noſe, arm-pits, &c. to prevent its harbouring any duſt or foulneſs. Their beards are uſually neatly trimmed with ſhells, and their hair ſhort or long, according to their fancy. The women, except thoſe who affect to be propheteſſes, wear their hair ſhort and decked with flowers, paying the niceſt regard to their perſons. They adjuſt their brows and eyelaſhes, clipping them if too long, and forming the eyebrows into regular arches. Nor are the men leſs attentive to their perſons, and will ſit at the glaſs dreſſing with the greateſt complacence. A black cocoa-nut ſhell filled with water ſerved them for a looking-glaſs, till we ſupplied them with what they ſo highly prized. Fiſh ſcales, or ſhells, formed their tweezers, the ſhark's teeth their ſciſſars, and the bamboo their combs. The fragrant oil ſupplies the place of pomatum, and powder

and civet can hardly furniſh greater beaus. At their heivas they put on their beſt, and dreſs in the moſt taſty manner fancy can ſuggeſt. Both ſexes have their ears bored for ornaments; in them they wear pearls, or beads, hanging down about two inches in a plait of hair; ſometimes the hole of the ear is ſtuck with an odoriferous flower. They have pearls which they value very highly; and at firſt our white beads, which reſemble them, were much coveted; but when they found they were ſpoiled with water, they ceaſed to be in demand. As long as they are able to move, they never neglect bathing; the old, who can ſcarcely crawl, get down to the river; nor does any ſickneſs or diſeaſe prevent them; nothing but utter inability reſtrains them from the water.

They produce fire in the following manner: with their teeth, or a muſcle-ſhell, they ſharpen a ſtick of porou wood, and fixing a larger piece of the ſame under their feet, they with both hands and a quick motion rub a ſcore in the board at their feet till the duſt produced takes fire; they have dried leaves or graſs ready, into which they ſweep this tinder duſt, and wrapping it up, wave it in the wind till it kindles into a flame: while they are rubbing they continue ſinging, or chanting a hymn or prayer, till the fire is produced, in about two minutes if the wood be completely dry. In wet weather this is a difficult taſk, and therefore they uſually then carry about with them fire, which in the dry weather they need not do. The women are not ſuffered to kindle a fire from that made by their huſbands, or any other man, except thoſe feminine male aſſociates which attend them, and are ſubject to the ſame rules.

They never ſuffer a fly to touch their food if they can help it; and ſhould they find one dead in their puddings, or any of their proviſions, which ſometimes cannot be avoided, they throw it to the hogs. Hence they all carry fly-flaps; theſe are uſually made of feathers, and fixed to a handle of wood ten or twelve inches long, ſometimes carved, ſometimes plain. The wing bones of the largeſt fowls, when cleaned, are uſed for handles; and if they have not theſe, they

ſupply their place by a bough from the neareſt tree. Whenever you enter a houſe, or approach a place where proviſions are preparing, this is the firſt thing they offer you. When the proviſions are dreſſed and hot before you, the boys continue to fan away the flies with fly-flaps, nothing being more offenſive or diſagreeable than that a fly ſhould get into their mouths; and their averſion to touch them with their hands is ſuch, that ſhould a dead fly be found on any part of their body, they would go inſtantly to the river and waſh themſelves. Theſe flies at times are numerous, but not ſo venomous as the muſketoes in the Weſt Indies: they are of two ſorts, the common black fly, and a gray one of the ſame ſize, which ſometimes ſtings ſharply. They have alſo butterflies, butterfly moths, muſketoes, lizards, ſcorpions, centipedes, beetles, crickets, graſshoppers, ſmall ants, ſand-flies, and others; but neither dangerous nor very troubleſome.

The middle-aged of all claſſes generally take a nap at noon, during the heat of the day. To this the yava, among thoſe who drink it, does not a little diſpoſe. The aged, as more watchful, need not this indulgence; and the youth, too lively to ſleep during the daylight, find always ſome ſport or amuſement to employ them.

During the night, if ſtrangers lodge with them, they burn the candle-nut, ſtuck on ſkewers, that they may find their way in and out of the houſe without incommodation from thoſe who ſleep on the floor, ſometimes to the amount of fifty or ſixty perſons. Nor was it unuſual to get up and have proviſions ready in the night; and ſome ſit and chat, and tell ſtories, with which they are always delighted. We obſerved that thoſe which regarded us, and our European manners and cuſtoms, leſs intereſted them than their own, as their minds were not enlarged to a capacity of comprehending the reports which were made, and theſe too often fabulous. One navigator told them, we had ſhips as much larger than his as that was bigger than their ſmalleſt canoes; that we had veſſels which would reach from Otaheite to Ulietēa, about forty-five leagues; and of ſo vaſt a height,

that a young man going to the topmaſt-head grew gray before he came down again; that our round tops contained foreſts of fruit-trees bigger than the bread-fruit. Pomārre very earneſtly preſſed Captain Wilſon to ſay if it was true; but though undeceived in this reſpect, they are as much ſtaggered at hearing of a houſe of ſtone of ten ſtories, or a bridge over a river of the ſame materials, as wide as would ſpan the narrow part of their valleys from mountain to mountain. Such gigantic ideas exceed the ſcope of their intellect; but whatever was related of the Marqueſas, or Tongataboo, their inhabitants, country, manners, trees, canoes, was heard with the greateſt avidity, and always drew an audience about the relator, beyond even their favourite national ſtories.

They lay not the leaſt reſtraint upon their children from the day they are born; being the head of their families, they are indulged in every thing: they have their own amuſements, called heiva tama rēede; as they grow up and advance to manhood theſe are generally abandoned; but none are controlled by any authority, and any one may continue in them if he pleaſes.

Though in ſome reſpects they are not at all delicate, yet in conſequence of their frequent bathings, in the largeſt companies there is nothing offenſive but the heat. Here, as elſewhere, there are ſome who make a trade of beauty, and know too how to make their advantage of it, having a number of pimps and bawds, nominal relations, who agree for and receive the price of proſtitution; but if a perſon is the tayo of the huſband, he muſt indulge in no liberties with the ſiſters or the daughters, becauſe they are conſidered as his own ſiſters or daughters, and inceſt is held in abhorrence by them; nor will any temptation engage them to violate this bond of purity. The wife, however, is excepted, and conſidered as common property for the tayo. Lieutenant Corner alſo added, that a tayoſhip formed between different ſexes put the moſt ſolemn barrier againſt all perſonal liberties. Our brethren who are returned, however,

think this not to be the caſe; or that they have, ſince his viſit, degenerated. The women of quality allow themſelves greater liberties than their inferiors; and many of the arreoy women pride themſelves on the number of their admirers, and live in a fearfully promiſcuous intercourſe. Few children can be the conſequence, and theſe are univerſally murdered the moment they are born. Yet, with all this, many are true and tender wives; their large families prove their ſacred attachment to the individual with whom they are united; and our European ſailors who have cohabited with them have declared, that more faithful and affectionate creatures to them and their children could no where be found. The hiſtory of Peggy Stewart marks a tenderneſs of heart that never will be heard without emotion: ſhe was daughter of a chief, and taken for his wife by Mr. Stewart, one of the unhappy mutineers. They had lived with the old chief in the moſt tender ſtate of endearment; a beautiful little girl had been the fruit of their union, and was at the breaſt when the Pandora arrived, ſeized the criminals, and ſecured them in irons on board the ſhip. Frantic with grief, the unhappy Peggy (for ſo he had named her) flew with her infant in a canoe to the arms of her huſband. The interview was ſo affecting and afflicting, that the officers on board were overwhelmed with anguiſh, and Stewart himſelf, unable to bear the heart-rending ſcene, begged ſhe might not be admitted again on board. She was ſeparated from him by violence, and conveyed on ſhore in a ſtate of deſpair and grief too big for utterance. Withheld from him, and forbidden to come any more on board, ſhe ſunk into the deepeſt dejection; it preyed on her vitals; ſhe loſt all reliſh for food and life; rejoiced no more; pined under a rapid decay of two months, and fell a victim to her feelings, dying literally of a broken heart. Her child is yet alive, and the tender object of our care, having been brought up by a ſiſter, who nurſed it as her own, and has diſcharged all the duties of an affectionate mother to the orphan infant.

They are very fond of dogs, and eſpecially thoſe with a buſhy

tail, the hair of which they employ in their fine breaſt-plates; and the women often not only fondle the puppies, but ſuckle them at their breaſts.

The women are not permitted to eat with the men, nor may they drink out of the ſame cup. Many kinds of food are utterly forbidden them; and thoſe which they may uſe, are gathered and dreſſed by themſelves, or by thoſe feminine male aſſociates who wait upon them, and live with them. If a man touch their peculiar food, they are obliged to throw it away. No repreſentation of a woman is permitted at any of their morais.

But of all their cuſtoms, thoſe marked with greateſt horror are the infant murders committed in the arreoy ſociety, and of female children, too common out of it; their human ſacrifices, and their abominable *mawhoos*: theſe, with the wars ſo frequent, and the diſeaſes which deſtroy the very principle of life, threaten to depopulate a country, fruitful as the garden of the Heſperides; and they muſt, if our labours do not ſucceed, become in the next generation extinct, without fire from heaven.

A practice of a kind ſo abominably filthy as ſcarce to be credited, was communicated by the Swede, and confirmed by one of the Otaheiteans who was preſent—that there had been a ſociety at Otaheite and Eimēo, who, in their meetings, always ate human excrement, but that it had been ſuppreſſed by the other natives of Otaheite.

They have a mode of lulling themſelves to reſt: the huſband and wife, when they lie down, take their pipe of three notes, which they blow with their noſtrils; one plays whilſt the other chants in uniſon with it; and this they continue alternately till they fall aſleep.

Their generoſity is boundleſs, and appears exceſſive: the inſtances our brethren record are ſurpriſing. Not only cart-loads of proviſion more than they could conſume were ſent in for the whole body, but individuals have received the moſt ſurpriſing abundance, without any adequate return even expected or ſuggeſted. To one of the miſſionaries

was given as a preſent a double canoe, with a travelling houſe, three large pearls, a fine ſeine, a beautiful feathered breaſt-plate, two large hogs, ſandal wood, cloth, and fine mats in abundance, with various other things; and ſimilar inſtances may be obſerved in the narrative.

They have not always regular meals; but uſually eat as ſoon as they riſe at daybreak. Some are very voracious, eſpecially the chiefs. Pomārre hath eaten a couple of fowls, and two pounds, at leaſt, of pork, beſides other things, at a meal with us on board. The chiefs all live luxurioufly: they only work for their amuſement; have more wives than one amidſt the ſcarcity of women; drink daily the yava; when they ſleep are fanned and chafed by their women; and often ſit up great part of the night at their heivas and entertainments.

They have a very ſimilar way of expreſſing their joy as well as ſorrow; for whether a relation dies, or a dear friend returns from a journey, the ſhark's tooth inſtrument, with which every woman furniſhes herſelf at her marriage, is again employed, and the blood ſtreams down. As our brethren ſignified their utter diſapprobation of theſe ſelf-inflicted cruelties, they prevailed with the natives to ſuſpend for us, at leaſt, ſuch tokens of delight; and taught them to ſhake hands, or welcome us with ſmiles, inſtead of ſtreams of blood.

Among the moſt uncommon cuſtoms, we may add the diſhonour and diſreſpect paid to old age. The advanced in years are thruſt aſide, and receive little or no attention. Even the reverend Otey (formerly Whappāi, and called by Vancouver, Taow), with his venerable white beard, the father of Pomārre, and the grandfather of Otoo, was ſcarcely noticed by them: they would hardly permit him to enter the cabin when on board; and unleſs the captain expreſsly called to him, they kept him alongſide in his canoe. One of our old ſeamen was often the object of their ridicule. In diſcourſe, when any thing refuſe was mentioned, they called it "old man." At Tongataboo we noticed the very reverſe: in the preſence of the aged the younger perſons obſerved a moſt reſpectful ſilence.

Their mode of ſalutation is very different from ours: they touch noſes; and wonder that we can expreſs affection by wetting one another's faces with our lips.

In war they practiſe no diſcipline, and are under no obligation to fight longer than they like; and it is much leſs diſgraceful to run away from an enemy with whole bones, than to fight and be wounded; for this, they ſay, would prove a man rather fooliſh than warlike. Except a man has killed an enemy, he is not eſteemed a warrior; and though they dread a ſcar as diſhonourable, they fight with a fury bordering on madneſs, as they know the loſs of a battle would be the loſs of all their property, which, though of inconſiderable value, they are reluctant to be deprived of, not ſo much from any covetous deſire of poſſeſſing, as from their priding themſelves on their generoſity, and having ſomething to give; and this they do with a grace that adds ſtill more to the favour.

When a perſon of eminence dies, even if a child of the ſuperior claſs, he is preſerved, and not buried, unleſs he died of ſome contagious or offenſive diſeaſe. They take out the viſcera, and dry the body with cloth, anointing it within and without with the perfumed oil; and this is frequently repeated. The perſon who performs this office is counted unclean, and may not touch proviſions or feed himſelf for a month. The relations and friends who are abſent, perform their part of the funeral rites at their arrival, each female preſenting a piece of cloth to the corpſe; and they continue to dreſs and decorate the body as if alive, and to furniſh it with proviſions, ſuppoſing that the ſoul which hovers round receives ſatisfaction from ſuch marks of attention; they therefore not only take care of it thus, but repeat before it ſome of the tender ſcenes which happened during their lifetime, and wiping the blood which the ſhark's teeth has drawn, depoſit the cloth on the tupapow, as the proof of their affection. Whilſt any offenſive ſmell remains, they ſurround the corpſe with garlands of flowers, and bring the ſweet-ſcented oil to anoint it.

If a chief dies, he is carried round the iſland to the diſtricts where he had property, or where his particular friends reſide; and the funeral ceremony is repeated: after a tour of ſome months, he returns to reſt at the place of his uſual reſidence. Some bodies are preſerved like dried parchment; others, when the fleſh is mouldered away, after lying on the tupapow, are buried.

The preſerved corpſes are called tupapow mūre, and kept above ground; and theſe, in war, are as liable to be taken priſoners as the living, and are as great a trophy as an enemy ſlain in battle. The man who takes the body aſſumes the chieftain's name; therefore, in time of invaſion, theſe are generally the firſt things conveyed to the mountains, as a place of ſecurity: thither, alſo, they carry Captain Cook's picture, the loſs of which would be eſteemed as afflictive as that of a chief; and the conquerors might lay claim to the diſtrict allotted to him, according to their laws of ſucceſſion.

The prieſts never pray over the dead, unleſs they die of ſome infectious diſorder, and then they entreat him to bury the diſeaſe with him in the grave, and not inflict it on any other perſon when he is ſent back as an eatōoa. They throw a plantain-tree into the grave, and bury with him, or burn, all his utenſils, that no perſon may be infected by them.

They bury none in the morai, but thoſe offered in ſacrifice, or ſlain in battle, or the children of chiefs which have been ſtrangled at the birth—an act of atrocious inhumanity too common. When, at laſt, after the fleſh is conſumed above ground, they bury the bones, they often preſerve the ſkull, as a precious relic, wrapping it in cloth, and keeping it with great care in a frame or box in their houſe, as a teſtimony of their affection.

When any friend, or a ſtranger, viſits a family, he is received with the moſt cordial welcome. The maſter and miſtreſs, and perhaps all in the houſe, call out, and repeat it, Mannōwwa, welcome; to which the viſitor replies, Harre mīnay, I am coming: thoſe of the

houſe anſwer, Yōurana t'Eatōoa, God bleſs you; to which the reply is, Tāyeeay, here, and then ſits down. The occaſion of his viſit and his wiſhes are demanded by the maſter of the family, and anſwered with the greateſt frankneſs. Inſtantly preparation is made of a pig, or fowl, to entertain the ſtranger; and if it is more than can be eaten, it is put into a baſket, and ſent with him home: meantime, whatever he requeſts is given, if in the power of the hoſt; and if not, he ſends round to his friends and neighbours to procure it: this alſo is accompanied with a preſent of cloth and perfumed oil, or ſomething which hath coſt them labour, as they ſay proviſions come ſpontaneouſly, and are to be made little ſtore of; but what is manufactured, or obtained with toil, is beſt ſuited to be given or received as preſents. If any perſon ſneezes, they uſe the ſame ſalutation, God bleſs you, yōurana t'Eatōoa.

They never return thanks, nor ſeem to have a word in their language expreſſive of that idea. Should they not meet with a cordial welcome, they would ſay ſo without ſcruple to the next perſon they viſited, which would be highly diſgraceful to the offender, as their eſtabliſhed law of hoſpitality is to entertain all ſtrangers; and many make the tour of the iſland for months together, ſure to find every where a cordial reception.

When a chief, or ſtranger of rank, viſits them from another iſland, all the men of his own ſtation in life preſent their ootdoo, or peace-offering. He is ſeated in the houſe of ſtrangers, ſeveral being erected for this very purpoſe, vaſt and ſpacious; the chiefs of the diſtrict aſſemble round him, with a prieſt, who makes a long prayer, or oration; and having ſeveral young plantain-trees, he ties a bunch of red feathers to one of them, and with a pig or fowl, lays it at the ſtranger's feet, who takes the feathers, and ſticks them in his ear, or his hair. The prieſts of the inferior ſecondary chiefs repeat a like offering, and a feaſt is immediately provided, with preſents of cloth, hogs, &c. If a ratīrra viſits, he will ſtill find a more numerous body to receive him; and though the feaſt may not be as ſumptuous, there are

ſo many to welcome him of his own rank, that he may ſtay a month in a diſtrict, and viſit round every day: indeed they are ſeldom in haſte. Nor are the lower claſſes leſs hoſpitable according to their ability; and every where there is ſuch plenty of food and raiment, that ſome of them continue wandering over the iſland for many years together, and never find lack of ſuſtenance.

From one cauſe or another, they frequently change their names; ſo that a perſon abſent from them a few years, would be at a loſs to find out thoſe with whom he was beſt acquainted, unleſs he met them. The names of places and things are continued, unleſs they happen to conſiſt of ſyllables containing the king's name, in which caſe, during his lifetime, they are changed, but at his death the common name is reſumed.

They have an averſion to compare the ſize of any food to a perſon's head, and regard this as a ſpecies of blaſphemy and inſult. A hand laid on the head would be a high offence. One of thoſe ſeamen who reſided on the iſland, a brute, in outrage of their cuſtoms, would carry proviſions on his head, and was regarded with horror as a cannibal: they have even different names for the head of a hog, dog, a bird, a fiſh.

If a man eats in a houſe with a woman, he takes one end, and ſhe the other, and they ſleep in the middle. If a woman has a child, the proviſions for it muſt not come in at the ſame door with the mother's; but there is an opening like a window, through which they are received; and it would be reckoned beaſtly in the higheſt degree for her to eat whilſt ſhe is ſuckling her child. When they travel, their proviſions muſt be carried in ſeparate canoes.

The cuſtom of uncovering before the chiefs is univerſal. We have introduced, however, it is ſaid, a mode of evading it: if any man or woman be clothed in a ſhirt, or coat, of European cloth, or has a hat of our manufacture, he is not obliged to be unclothed: it ſuffices if he removes the piece of Otaheite cloth which is over his ſhoulders.

SECTION VII.

Amuſements.

THEIR life is without toil, and every man at liberty to do, go, and act as he pleaſes, without the diſtreſs of care, or apprehenſion of want; and as their leiſure is great, their ſports and amuſements are various.

Of theſe, ſwimming in the ſurf appears to afford them ſingular delight. At this ſport both ſexes are very dexterous; and the diverſion is reckoned great in proportion as the ſurf runs higheſt, and breaks with the greateſt violence: they will continue at it for hours together, till they are tired. Some make uſe of a ſmall board, two feet and a half, or more, formed with a ſharp point, like the fore-part of a canoe; but others uſe none, and depend wholly on their own dexterity. They ſwim out beyond where the ſwell of the ſurf begins, which they follow as it riſes, throwing themſelves on the top of the wave, and ſteering themſelves with one leg, whilſt the other is raiſed out of the water, their breaſt repoſing on the plank, and one hand moving them forward, till the ſurf begins to gather way: as the rapidity of its motion increaſes, they are carried onward with the moſt amazing velocity, till the ſurf is ready to break on the ſhore, when, in a moment, they ſteer themſelves round with ſo quick a movement as to dart head foremoſt through the wave, and riſing on the outſide, ſwim back again to the place where the ſurf firſt begins to ſwell, diving all the way through the waves, which are running furiouſly on the ſhore.

In the courſe of this amuſement they ſometimes run foul of each other, when many are ſwimming together; thoſe who are coming on not being able to ſtop their motion, and thoſe who are moving the

contrary way, unable to keep their ſufficient diſtance, ſo that they are carried together by the ruſhing wave, and hurled neck and heels on ſhore before they can diſembarraſs themſelves, and get well bruiſed on their landing. The women are excellent at this ſport; and Iddeah, the queen mother, is reckoned the moſt expert in the whole iſland. The children take the ſame diverſion in a weaker ſurf, learning to ſwim as ſoon as they learn to walk, and ſeldom meet with any accident, except being daſhed on the beach; but hardly ever a perſon is drowned. If a ſhark comes in among them, they all ſurround him, and force him on ſhore, if they can but once get him into the ſurf, though they uſe no inſtruments for the purpoſe; and ſhould he eſcape, they continue their ſport, unapprehenſive of danger. This diverſion is moſt common when the weſterly winds prevail, as they are always attended with a heavy ſwell, which continues many days after the bad weather is abated.

Their amuſements on ſhore are, throwing the ſpear, or javelin, ſhooting with bows and arrows, wreſtling, dancing, and ſeveral other games; at all which the women have their turn as well as the men; but they always play ſeparately from each other.

The javelins are from eight to fourteen feet long, and pointed with the fwharra, or palm-tree. Theſe they hurl at a mark ſet up at the diſtance of thirty or forty yards, with great exactneſs. They hold the ſpear in the right hand, and poiſe it over the fore-finger of the left. At this game one diſtrict often plays againſt another, but never for any wager, only the diſtrict in which they play provides an entertainment.

Their bows are made of porow, and their arrows of ſmall bamboos, pointed with tōa wood, which they fix on with bread-fruit gum. The bow-ſtrings are made of the bark of the roava; with theſe they ſhoot againſt each other, not at a mark, but for the greateſt diſtance. They never uſe this inſtrument in war; and the clothes they wear on this occaſion are ſacred to the game, and never worn at any other time. Since they have learned the uſe of more deſtructive weapons,

the guns, which they have procured from us, they are ſaid to have become excellent markſmen.

They are dexterous wreſtlers. When they challenge each other they ſtrike the bend of the left arm with the right hand, and if left-handed, reverſe it. The arm being bent, receives the hand on its cavity, and makes a loud report. The man who returns the clap, accepts the challenge, and throws both arms forward, as if to lay hold of his antagoniſt. The ring is immediately formed, and they cloſe with each other. As ſoon as the ſtruggle iſſues in the fall of either, he ſilently retires, nor incurs any diſgrace, and the conqueror goes clapping round the ring. If they wreſtle one diſtrict againſt another, the women always wreſtle firſt, and the men ſucceed. At this, Iddeah, the queen-mother, excels; and when the party is won or loſt, the women of the victorious diſtrict ſtrike up a dance. Iddeah is uſually miſtreſs of the ceremonies, and appoints the number of falls which ſhall be made: the party which gains that number firſt, is adjudged the victor; and the vanquiſhed expreſs not the leaſt diſſatisfaction. In general, the women bear their foils worſe than the men, and betray moſt ſigns of anger at being worſted.

They frequently exerciſe at quarter-ſtaff; and are very expert at defending their head, and all other parts of their body: this they practiſe from their tendereſt age. The ſcience of defence is a chief object; for a wound in war confers no honour, but rather diſgrace; therefore they always hide the ſcar, if poſſible.

They practiſe the ſling for amuſement, as well as employ it in battle, and throw a ſtone with great force and tolerable exactneſs. Their ſlings are made from the plaited fibres of the cocoa-nut huſk, having a broader part to receive the ſtone: at one end is a loop for the hand, in order to keep the ſling faſt when they diſcharge the ſtone. In charging the ſling they hold it round their ſhoulders, keeping the ſtone faſt in it with their left thumb, and jumping, ſwing the ſling three times round their heads, holding the left hand graſped on the

wriſt of the right, and thus diſcharge the ſtone with a force ſufficient to enter the bark of a tree at two hundred yards diſtance; the ſtone flying at an equal diſtance from the ground, like a bullet, all the way.

Their dances are various. The heiva is performed by men and women in ſeparate parties. The women are moſt gracefully dreſſed, and keep exact time with the muſic during the performance, obſerving a regular movement both of hands and feet, though nothing reſembling our dances. The heiva is uſually performed by torch-light. The manner is exactly repreſented in Cook's Voyages. They generally dance under cover; but, by day, before the houſes, unleſs it rains, having large mats ſpread on the graſs. The women's dreſs is a long white petticoat of fine cloth, with a red border, and a red ſtripe about ten inches from the bottom; a kind of veſt, or corſlet, made of white or coloured cloth, comes cloſe up under the arms, and covers the breaſts; to this they attach two bunches of black feathers at the point of each breaſt; ſeveral taſſels of the ſame hang round the waiſt, and fall as low as the knees. Two or three red or black feathers on each fore-finger ſupply the place of rings. On the back, from the ſhoulder to the hip, are fixed two large pieces of cloth neatly plaited, like a fan or furbelow, and edged with red. Their heads are ornamented with the tamou, or vaſt braids of human hair wrapped round like a turban, and ſtuck full of fragrant and beautiful flowers, intermixed with beads and ſhark's teeth: our fine writing-paper was alſo ſometimes applied in addition to theſe ornaments.

A maſter of ceremonies directs the movements of the dancers; and when the women retire, their places are ſupplied by a chorus, who ſing with the muſic, or by actors, who perform pantomimes, ſeizing the manners of their European viſitors, which they imitate in great perfection: not ſparing the conduct of their own chiefs, when objects of ſatire; which ſerves as a ſalutary check and admonition; for if they are faulty, they are ſure to be publicly expoſed.

The houſes in which the heivas are performed are open at the ends

and in front, the back being ſcreened by matting of cocoa-nut leaves: round the ends and in front of the houſe there is a low railing of about a foot in height, within which the performers exhibit; and without, the audience ſit or ſtand: the area before the houſe and the floor are all covered with matting.

Any number of women may perform at once; but as the dreſs is very expenſive, ſeldom more than two or four dance; and when this is done before the chief, the dreſſes are preſented to him after the heiva is finiſhed; and theſe contain thirty or forty yards of cloth, from one to four yards wide.

The ponnara, or evening dance, is performed by any number of women, of any age or deſcription, who chuſe to attend at the place appointed, which is uſually the cool ſhade. They are dreſſed in their beſt apparel, and their heads decorated with wreaths of flowers. They divide into two equal parts, about twenty yards diſtant, and placing themſelves in rows oppoſite to each other, a ſmall green bread-fruit is brought by way of a football. The leading dancer of one party takes this in her hand, and, ſtepping out about midway, drops it before her, and ſends it with her foot to the oppoſite row, returning to her place; if the ball eſcapes, without being ſtopped in its courſe before it touches the ground, they ſtrike up the dance and ſing, beating time with their hands and feet; this laſts about five minutes, when they prepare to receive the ball from the other party who have ſtood ſtill: if they catch the ball, they return it again; if it eſcape them, the other party dance in their turn. After thus amuſing themſelves and the ſpectators for ſome hours, the ball is kicked away, and both parties ſtrike up together. It is at this time they uſe the lewd geſtures deſcribed by ſome of our voyagers; but theſe only are practiſed by the young and wanton, who (ſays the reporter) are no more to be taken for the ſtandard of manners than the ladies in the Strand, or the ſea-nymphs at Spithead, would be ſpecimens of our fair country-women.

SECTION VIII.

Proviſions and Cookery.

THE country abounds in every thing neceſſary for the ſuſtenance of its inhabitants. They have multitudes of hogs, which breed rapidly, and ſome of a very large ſort: dogs are highly reliſhed; and rats are numerous and troubleſome: common fowls are in great abundance. Theſe, with the birds, conſtitute the chief of their animal food.

We had made an effort to increaſe their ſtock, but with little ſucceſs. The mare only is yet alive at Ulietēa, but the horſe is dead. In their wars the cattle were carried to Eimēo; the bull is deſtroyed, and the cows grown wild. The breed of ſheep periſhed. They made attempts to dreſs the beef and mutton; but having no mode but burning them as the hogs, and baking them in their ovens, the hide was tough as leather, and the taſte highly offenſive: this made them neglected and deſpiſed. The goats have had better ſpeed, but are diſliked for their ſmell and the miſchief they do the cloth plantations, and are ſo inferior to their hogs and dogs, as never to be eaten by the natives; they are chiefly driven to the mountains. The cats multiply, and are uſeful. We have lately endeavoured to repair the breed of ſheep, and though the beſt ram died, there is a proſpect of their increaſe under our care, unleſs deſtroyed by the natives or their dogs. A neſt of rabbits has been produced, and they can hardly fail of ſpreading. We have ducks alſo, but they have not yet well ſucceeded. A bull ſent to Eimēo would continue the breed, though the natives dare not approach the cows, which are grown wild on the mountains. The ſame fate attended the vegetables, which the former voyagers carried thither, as the animals. Not having patience to let them ripen, and

taſting them when green, they deſpiſed the grapes, and trod them under foot; and the pines had hardly a better iſſue: but the latter are now cultivated, and, under our care, will ſoon be a valuable acceſſion to their ſtock of fruits. The Indian corn would ripen every three months, if they thought it worth their pains. Our brethren will probably greatly increaſe the number of culinary articles, though the natives have already abundance, and care not for any additions.

Fiſh they take of many ſorts and in great plenty: and they have ſuch a profuſion of roots, fruits, and vegetables, as can ſcarcely be enumerated: the greater part growing ſpontaneouſly, and needing neither labour nor culture. The principal of theſe is the OOROO, or bread-fruit. This beautiful, uſeful, and highly eſteemed vegetable ſeems peculiar to the Pacific Ocean, and is in its higheſt perfection at Otaheite. The tree is of the ſize of a middling oak, which in its branching it greatly reſembles; the leaves, however, are more like thoſe of the fig-tree, both in colour and ſubſtance: they are a foot and a half in length, of an oblong form, the edges deeply indented, and the ribs yielding, when broken, a white milky juice: from the bark, or ſtock, a ſtrong black gum exudes, which ſerves them inſtead of pitch for the canoes, and as birdlime to catch the ſmaller birds; and which, by tapping, might be produced in great quantities. The tree is of quick growth, ſhoots again when cut down, and bears fruit in about four years. This moſt plentiful and nutritious food grows as large as a man's two fiſts. Its ſurface is rough like net-work; the ſkin is thin; the core but ſmall; the intermediate part, which is eaten, white, and very like the conſiſtence of the crumb of a new-baked roll. It is divided like an apple, and the core taken out, and then roaſted in their oven, when its taſte is very ſimilar to the crumb of the fineſt wheaten bread, with a ſlight ſweetneſs, as from a mixture of the Jeruſalem artichoke. Beſides furniſhing the moſt nutritive food, and in the greateſt abundance, this tree claims pre-eminence, as affording from its bark the moſt durable clothing; the wood being excellent for building, and for their canoes, having the ſingular property of

not being affected by the worms; and the leaves are employed as wrappers for dreſſing their proviſions. When the fruit is ripe they gather it in quantities, and form it into a ſour paſte called *māhie*, which will keep till the fruit is again in ſeaſon. When gathered for this uſe, they ſcrape off the outward rind, and lay it in heaps to mellow; a deep pit is then dug in the ground, and carefully lined with large leaves; this cavity is filled with the fruit, and ſtrongly thatched down with a ridge like a muſhroom bed; the whole is preſſed cloſe with ſtones laid over it: there it ferments and ſettles: when the fermentation is over, they open the pit, and put up the fermented fruit in freſh leaves, taking out the core, and ſtoring it for uſe, as we cover up potatoes for winter. Some, previous to this proceſs, cut out the core, which makes the colour whiter, but prevents it from keeping ſo long.

At this ſeaſon alſo of the ripe bread-fruit, they make a large oven called oppeeo. The chief, on this occaſion, ſummons all his tenants and dependants to bring each a certain quantity of the ripe fruit, which on a day appointed, is lodged at his houſe, to the amount of fifteen or twenty hundred weight. They next repair to the hills for wood, and having collected each man his burden, they dig a hole eight or nine feet deep, paving it, and building it up with large pebbles; this they fill with wood, and ſetting it on fire, when burnt out, and the ſtones thoroughly heated, they ſpread the embers on the bottom of the pit with long poles; theſe they cover with green leaves and the bruiſed ſtalk of the plantain: the pit is filled with the bread-fruit, and covered with ſtalks and leaves at bottom as on the ſides, and hot embers ſpread over them; the oven is then thatched down thickly with graſs and leaves, and the earth that was dug out caſt over the whole. After two or three days it is fit for uſe, when they make an opening, taking out as much as they need, and ſtopping it again cloſe. This paſte makes a moſt nutritious ſweet pudding, and all the children of the family and their relations feaſt on it eagerly. During this feſtive ſeaſon they ſeldom quit the houſe, and continue

wrapped up in cloth: and it is ſurpriſing to ſee them in a month become ſo fair and fat, that they can ſcarcely breathe: the children afterwards grow amazingly. The baked bread-fruit in this ſtate very much in taſte reſembles gingerbread.

This is repeated each returning ſeaſon; nor is it confined to the chiefs, as all may procure it who will be at the pains to provide the oven; for he who has no bread-fruit of his own, or dependants to ſupply it, goes round to his neighbours with garlands, like our May-day ones, of a ſhrub called perepeere; theſe are hollow, and capable of containing ſufficient bread-fruit for his family: all of his own rank contribute to fill them; and if he has hands ſufficient to ſcrape them and fill the pit, each brings his portion; if not, he leaves word when he means to call on them, and they prepare accordingly. If a chief wants bread-fruit, he ſends his garlands round, and they are ſure to come home full; if he ſends cocoa-nut leaves, they form them into baſkets for the ſame purpoſe. But, without ſending, he is ſure to be ſupplied with bread-fruit, hogs, and fiſh, whenever wanted. The hogs are baked in the ſame kind of oven.

OOWHE, or yams. Theſe grow wild in the mountains, from one to ſix feet long, and of different thickneſs. They are very good eating; but being procured at a diſtance and with more trouble, in the bread-fruit ſeaſon they are little ſought after. Theſe alſo are baked.

TARRO. The root is from twelve to ſixteen inches long, and nearly as much in girth. It is cultivated in watered grounds, and the leaves make as good greens as ſpinach. They muſt be thoroughly dreſſed, or they occaſion an unpleaſant itching in the fundament.

OOMARRA. Sweet potatoe. Theſe are in great abundance, but very different from thoſe in the Weſt Indies and America, being in ſhape like the Engliſh potatoe, of an orange colour, reſembling the tomato, and, like them, growing on the ſtalk. They ſeem in taſte neareſt the Jeruſalem artichoke.

YAPPE. A mountain root, larger than the tarro. It requires to be well dreſſed, as the raw juice is acrid, and ſets the tongue and lips in a great heat, but when properly prepared is very good food.

PEEA. A root like potatoes, and of the nature of caſſada. If dreſſed without proper treatment it is bitter, acrid, and unpleaſant; to remedy this, they grate it on coral into a tray, and pour water upon it, which they decant next day, and repeat the ablutions for five or ſix days, ſtirring it up; by this means all the deleterious quality is waſhed away: they then dry it in the ſun, and put it up for uſe. It reſembles ſtarch; makes, as flour, excellent pudding; and, mixed with water, forms a paſte for joining and thickening their cloth.

MAPOORA is a ſpecies of tarro, growing wild in the mountains, and ſmaller than what is cultivated. The juice is acrid and hot; but, properly dreſſed as before, is uſed for food or paſte, as the peea.

DIVVE, a common root, growing every where, large as a potatoe, but moſt like the turnip-radiſh. It is of a fiery pungent taſte, but loſes it by being kept all night in one of their ovens, by which alſo the mapoora becomes edible.

TEE. A root of no great ſize, growing in the mountains, ſweetiſh, and producing a juice like molaſſes: when in want of other proviſions, they dig it up and bake it. The leaves are uſed to line the pits for the māhie; and to thatch the temporary huts, in their excurſions to the higher regions. They make uſe of theſe alſo to ſpare better clothes: with one of theſe leaves round their waiſts as a māro, and the plantain over their ſhoulders, they dreſs for fiſhing, or any dirty work.

EHUOYE. A kind of fern. It only grows in the mountains: the root when dreſſed is good food.—There is a variety of other roots growing ſpontaneouſly, but ſeldom uſed, except in a ſcarcity of bread-fruit, or during any ſtay in the mountains: then they dig up and dreſs the roots around them, to avoid the trouble of carrying proviſions. As they are expert at killing birds, with which the hills

abound, and at catching fiſh, which the lakes and rivulets furniſh in plenty, they ſeldom know want; though ſometimes they are detained a conſiderable time in ſearch of the ſandal wood, dyes for their cloth, and ſweet herbs and flowers for perfuming the cocoa-nut oil.

E'VEE, improperly called the yellow apple, is as large as a nonpareil, and of a bright golden hue; but oblong, and different in ſmell and taſte from our apples, more reſembling a peach in flavour, as well as in being a ſtone fruit. It has been compared to a pine-apple or a mango. It grows on a large beautifully ſpreading tree, three or four in a bunch; is propagated by ſeeds or ſuckers, ſoon produces fruit, and is in ſeaſon a great part of the year. The bark furniſhes alſo a tranſparent gum, like that on the plum-tree, called tapou, which they uſe as pitch for their canoes.

E'HEYAH is a fruit of a red hue, like the European apple in taſte and ſubſtance, but more watery. It has a great ſingularity, of filaments hanging from it, which come from the core. This tree is about the ſize of a cherry-tree. Theſe two, with another bearing red flowers of an unpleaſant ſmell, are the only ones which annually ſhed their leaves; from the evee they begin to fall in September, and by Chriſtmas the young leaves and fruit make their appearance; and the apples at Matavāi begin to ripen in June. The heyah is ripe in November, and the leaves fall in January. The other trees remain in perpetual verdure, never loſing their leaves altogether, but the young ones ſucceed the old as they fall. From theſe cider has been made by the mutineers.

Next to the bread-fruit in uſefulneſs, and almoſt equal to it, is the HEAREE, or cocoa-nut, which affords both meat, drink, cloth, and oil. The huſks are ſpun into rope and laſhings for the canoes, and uſed for calking. Of the leaves they make baſkets, bonnets, and temporary houſes; and of the trunk, fuel.

The RATAA, or cheſnut, is different both in ſize and ſhape from thoſe of Europe. The fruit is flattened more as a bean, about two

inches and a half acroſs, but much reſembling a cheſnut in taſte, and is roaſted like them.

Shaddocks, tranſplanted from the Friendly Iſlands by Britiſh navigators, and called by the natives OOROO PAPPAA, foreign bread-fruit, are in no eſtimation. The European viſitors likewiſe have added pine-apples, lemons, limes, Indian corn, tobacco, ginger, &c. which however ſeem little valued by the iſlanders.

Of plantains they have fifteen different ſorts: the maiden, ORAYA; the horſe plantain, PAPAROA; the mountain, FAYE, &c. The generic name is mayyā. The faye grows only on the mountains, and differs much from all the other ſpecies, the ſtalk being of a raven or deep purple colour, the leaves larger, and of a deeper green. The fruit grows all round the top of the ſtock, which riſes upright like a ſugar-loafed cabbage, and cloſely wedged in by the ſide of each other; when ripe, the fruit is a reddiſh brown, and within a greeniſh yellow, and has ſomething of the ſmell of paint; if cut when young, it reſembles and ſmells like cucumber. Of theſe they make a pudding which taſtes like gooſeberry-fool, called POPOE FAYE. The root is as good as yam. Of plantains alſo they make a pudding, called tooparro, mixed with tarro and cocoa-nut, very like a cuſtard. The cocoa-nut is grated on coral, and mixed with its own milk; this is wrung dry in a ſtringy kind of graſs, that expreſſes the white juice, and leaves the ſubſtance of the nut behind: into this juice they grate the tarro, and mix the ripe plantain, tying the whole up in plantain-leaves made tough by holding them over the fire. Theſe pudding-bags remain all night in the oven, and, when taken out, the preparation may be eaten hot or cold, and will keep for many weeks.

SAYPAY is another kind of nice pudding made of bread-fruit and cocoa-nut milk in the ſame manner; and often dreſſed in ſmall quantities, by putting into it heated ſtones.

POE TARRO is made of the ſame materials, with the addition of the tender leaves of tarro broken into it.

POE PEEA is made with the gratings of the peea into the expreſſed cocoa-nut juice; and, when well made, reſembles a ſuet dumpling; though, if the peea be eaten in any quantity, it ſometimes cauſes a giddineſs in the head.

POPOE is a compound of baked bread-fruit and māhie, beat up together in a tray with a ſtone inſtrument, and eaten at every meal, mixed with water or cocoa-nut milk; and ſometimes is made of bread-fruit or māhie ſeparately, according to the ſeveral taſtes of the perſons. In this ſtate it much reſembles flummery. With this our new-born infant is daily ſupplied by old Madam Pyetea, and thrives greatly. A multitude of inferior roots and fruits are edible, and might be improved by cultivation, but the immenſity of ſpontaneous produce renders it unneceſſary.

The cocoa-nut oil is made by grating the full-grown cocoa-nut kernel into a large trough; after a few days digeſtion the oil begins to ſeparate, which they gently pour off, and mix with it fragrant herbs, flowers, the farina of the bloſſoms of the fwharra, or prickly palm, and ſandal wood, leaving the whole to macerate three weeks or a month, well ſtirring the ingredients every day. When it has acquired a ſtrong perfume, the oil is wrung out, and put up into bamboos for uſe, and called manōe. There is a quicker method of extracting the oil, by expoſing the nuts broken to the ſun; but the oil thus drawn is always rancid.

In preparing a hog for the table, they always either drown or ſtrangle it: the latter is uſually preferred. If the hog is large, they make two or three rounds of ſtrong cord about his neck, and with a ſtick twiſt it till the breath is ſtopped, ſtuffing the noſtrils and fundament with graſs, when the animal quickly dies. They wet it all over, and ſurrounding it with dry leaves or graſs, ſinge off the hair, ſcraping it with ſticks and cocoa-nut ſhells, and a rough ſtone, till the ſkin is perfectly clean. With a ſplit bamboo, or knife, they open the belly, and take out the entrails and coagulated blood, which they divide into cocoa-nut ſhells mixed with ſome fat of the cawl:

to this they put hot ſtones, and make a kind of black pudding, by way of whet, whilſt the hog is baking. The hog being waſhed within, the maw cleaned, and the reſt of the guts, the whole is placed in the pit, or oven, reſting on its belly, and with it bread-fruit, yams, taro, &c. covered thick with plantain-leaves, hot embers, and graſs, with the earth which was dug out heaped upon it till ready; which, in a hog of moderate ſize, requires at leaſt two hours; if the pig is ſmall, leſs than half the time will ſerve. The leaves are placed ſo carefully, that not a particle of earth reaches the proviſions, either in going in or coming out. In the ſame manner they dreſs all their other food; and they like it well dreſſed, except their fiſh, which they prefer raw. Their cookery is ſimply baking or broiling, as they have no veſſel of their own capable of bearing the fire. However, they loſe nothing of the delicacy of their food in baking; and fiſh ſo dreſſed is preferable to being boiled.

They make three meals a day when at home, and eat heartily; and nothing pleaſes them more than to obſerve a ſtranger eat with appetite. When at a diſtance from their uſual abode, and great multitudes are aſſembled in one diſtrict, proviſions cannot be furniſhed for all in proper ſeaſon, and they content themſelves with one meal a day; and when thus completely hungry they may well paſs for voracious with thoſe who have their regular meals, and are ſatiated with the plenty around them; beſides, every one endeavours to procure abundance for the ſtranger, even though he ſhould go himſelf with a hungry belly. The greateſt part of their diet is vegetable, and it does not often fall to the lot of inferiors to have a regular ſupply of animal food. Whatever the ſea produces they eat, affirming that nothing unclean can come from water.

In eating they ſit croſs-legged on the ground, or on leaves: they firſt make their offering to the Eatōoa (for this even heathens feel their bounden duty), then waſh their hands, and begin ſtuffing their mouths full of bread-fruit, and dip their fiſh or fleſh in a cocoa-nut ſhell of ſalt water, which is their ſalt-cellar. They are ever ready to

divide their proviſion with thoſe who have none. Any place ſerves for a dining-room; they often ſquat down on the graſs, or under a ſhady tree, and always eat ſeparately, for fear of incommoding each other with their fly-flaps. Green leaves from the neareſt tree afford them a table-cloth, and before them is a cocoa-nut ſhell of freſh as well as ſalt water.

Beſides their hogs and poultry, their dogs are eſteemed excellent food, and much preferred to goat's fleſh, being fed wholly on vegetables; the goats, though numerous, we never ſaw them touch. Their fowls do not differ from our own; and in tenderneſs and flavour are nothing inferior.

They ſeldom plant bread-fruit trees, as they ſpring again from the roots wherever cut down; but they make large plantations of cocoa-nuts and plantain: a beautiful grove near One Tree hill was ſet by the hands of Pomārre and Iddeah. Theſe plantations are uſually the work of the chiefs, who generally excel the lower claſſes, whether in ſports or ingenuity. The noble women are the principal cloth-makers; nor is it the leaſt diſparagement for a chief to be found in the midſt of his workmen labouring with his own hands; but it would be reputed a great diſgrace not to ſhow ſuperior ſkill. Like the ancient patriarchs, they aſſiſt in preparing and cooking food for their viſitors.

SECTION IX.

Birds.

THE number of the feathered tribe is very great. Beſide the common tame fowl they have wild ducks, parroquets of various kinds, the blue and white heron, fly-flapper, woodpecker, doves, boobies,

noddies, gulls, peterels, ſand-larks, plover, martin, men-of-war and tropic birds, with a multitude of others unknown to us. The mountains produce a great variety of a larger and ſmaller ſize, for beauty and for ſong; theſe are never ſeen on the low lands, nor near the ſea.

The tropic-birds build their neſts in holes of the cliffs; and as their long feathers are held in requeſt for their *paries* and mourning dreſſes, they procure them in the following dangerous manner. From the top of the high cliffs, beaten by the waves beneath, a man is lowered down by a rope, ſeated acroſs a ſtick: he ſearches all the holes from bottom to top, ſwinging from point to point by a ſtaff he holds in his hand, and by the ſtones which project, or the ſhrubs which grow there. When he finds a bird on her neſt, he plucks out her tail feathers, and lets her fly. When he can find no more birds, or is tired of the labour, he gives the ſignal to be drawn up. Dreadful as it may appear to be thus hanging thirty or forty fathom down, and four times as many to the bottom, few accidents ever happen; though the ſport is often continued for many hours together.

They ſet a peculiar value on the ſhining black feathers of the men-of-war birds, which being birds of paſſage, they watch their arrival at the rainy ſeaſon; a float of light wood is then launched into the water, baited with a ſmall fiſh, as ſoon as they obſerve the bird approaching, whilſt they ſtand ready with a long pole of ſixteen or eighteen feet within reach of the float. The moment the bird pounces on the fiſh to ſeize it, they ſtrike at him with the pole, and ſeldom fail of bringing him down; if they miſs their aim, the bird cannot be again tempted to approach. The cock bird is moſt valuable, and a large hog will be ſometimes exchanged for one.

The ſmaller birds are caught with the bread-fruit gum made into birdlime, and ſpread on ſticks of bamboo. Thoſe who frequent the mountains will often kill them with a ſtone thrown by hand. Uſe in this ſport has made them fine markſmen; they point at the

bird with the fore-finger of the left hand, as if taking aim, and ſeldom fail of bringing him down, if at no great diſtance; but on the wing they as ſeldom ſucceed.

SECTION X.

Fiſhery.

THEIR fiſhing-tackle conſiſts of ſeines of all ſizes, from five fathoms to fifty, and from one to twelve fathoms deep. They have lines and hooks of all ſorts. Theſe ſeines and lines are formed from the bark of a ſhrub called rōeva, which ſeldom grows larger than hemp, and looks like it when dreſſed. There are ſeveral other ſorts of an inferior quality. They twiſt the filaments on their thigh with their hands, and wind up the thread into balls, ſome of two, ſome of three threads; but they ſeldom make their lines of more than two threads, even for dolphins; the three threads being more liable to kink and get foul, when of any conſiderable length; and as they always play the dolphin, are more apt to ſnap. Their hooks are made of pearl-ſhells, though they prefer iron, and form a nail into an excellent hook. Our hooks were highly eſteemed by them. They have different ſizes and different ſhapes for the different kinds of fiſh. Some are made to repreſent the flying-fiſh, others for putting on real fiſh, or what other bait the fiſh will take.

For the dolphin they fiſh in ſailing canoes, at four or five miles diſtance from land. They never put out a line till they diſcover a fiſh, when they make ſure of it, as they bait with flying-fiſh prepared for that purpoſe. When the dolphin is hooked they play him till ſpent, when they bring him alongſide by degrees, and lay hold

on the tail, by which they lift him in, never depending on the hook and line When they have got to the fiſhing ground they ply to windward. About fifty or ſixty canoes from Matavāi are employed in this fiſhery during the ſeaſon, which laſts about ſix months, as theſe fiſh follow the ſun. While the ſun is to the north they are ſcarce; when he paſſes the line, in great plenty. They ſpawn about March, and then the fiſhery ceaſes, and the canoes are otherwiſe employed, either in trading to the iſlands, or in fitting for the albicore and bonetta fiſhery, which next commences.

While the dolphin fiſhery laſts, numbers of large flying-fiſh are caught by the following means: a number of ſmall white ſticks, ſix or eight feet long, are prepared, and weighted with a ſtone to keep them erect in the water: to each of theſe they fix a ſhort line and a hook of bone baited with cocoa-nut kernel. Theſe they caſt out into the ſea as they are ſtanding off at a diſtance from each other, and taking them up at their return, generally find a fiſh at every hook; ſo that if they have no ſucceſs at the dolphin fiſhery, they do not return empty-handed; and ſometimes bring in ſharks and other fiſh.

To fiſh for AAHYE, or albicore, and the PARROA, or bonetta, they have a double canoe; on this a crane is fixed, at the head of which they have two lines made faſt to a ſpreading fork, forming two horns, and at the back a rope. The heel is fixed in a roller on the fore part of the canoe, and all but one man are kept abaft to attend the back rope. The man who ſtands forwards baits the hook, and when they ſee a fiſh they lower down the crane till the bait touches the water. The man forwards keeps heaving out water with a ſcoop, and now and then caſts out a ſmall fiſh. The moment an albicore is hooked he gives the ſignal, and thoſe abaft raiſe up the crane, and the fiſh ſwings in to the man, who is ready to ſeize him. Sometimes the fiſh is ſo large, and the canoe ſo light, that, without much care, the albicore carries it under water; yet ſeldom any other damage enſues than the loſs of the hook and fiſh.

The PEERARA, or ſkipjack, is caught with a long bamboo and line; but from its ſize is more eaſily lifted in. Moſt of the other fiſh are taken with ſeines, which ſometimes encloſe turtle, or by hook and line in ſmall canoes; and if they hook a large fiſh, they ſteer the canoe after him till he is ſpent, and then lift him in. In this manner they take the OOROAA, or cavally, the EAVVA, or white ſalmon, and ſeveral of the larger ſort. The canoe being light bears little ſtrain, and the fiſh is ſoon exhauſted. The MARARA, or flying-fiſh, are caught in ſeines of about twelve or fifteen fathoms long, and one and a half deep. With theſe they go out in ſmall canoes, and ſhoot them round the fiſh; ſplaſhing the water and rapping the ſides of the ſeine with their paddles till the fiſh dart into the net, and meſh themſelves. If the weather is calm, and a number of canoes fall in with a ſhoal of fiſh, they join their nets, and ſurround them; then all leap into the water and dive, riſing with a fiſh in each hand, beſides thoſe that are meſhed in the nets. They then haul them in, take out the fiſh, and follow the ſhoal, proceeding in the ſame manner. Thoſe who fiſh for the dolphin-bait continue out great part of the night, and the darker the better. When thus employed they ſometimes meet the ſword-fiſh, who ſtrikes through the canoe, and repeats the ſtroke in two or three places before the ſword ſticks faſt enough to hold him. They leap overboard immediately with a rope and running nooſe, and ſecure him; but muſt inſtantly haſten on ſhore, to prevent the canoe from ſinking. They catch alſo ſharks, though not very large, with the ſame nooſed rope. The ſmaller fiſh take refuge under the canoe, and as the ſhark approaches they are ready to ſecure him. Quantities of fine rock-fiſh are caught in pots. They are alſo expert at diving after them, and the TOTARRA, or hedgehog-fiſh, which they ſeldom catch in any other way. This fiſh, when purſued, takes refuge under the coral rock; thither the diver purſues him, and brings him up with a finger in each eye. They ſometimes continue under water an aſtoniſhing while, chaſing

the fiſh from hole to hole, and riſe with one in each hand. The weather muſt be calm for good ſport, as the leaſt ripple on the water darkens the bottom. In dark nights they employ torches to draw the fiſh around the canoes, and have lading-nets ready to ſcoop them up. When the fiſh come into ſhoal water to ſpawn, they ſtrip cocoa-nut leaves from the ſtem, and knotting them on a line, ſweep with them the reefs and ſhoal places, till they force them near the beach; when, with lade-nets or ſmall ſeines, they take great quantities.

Beſides theſe methods of fiſhing, they uſe two or three-pronged forks of toa wood, darting them at a diſtance from the beach, and when they ſtrike a fiſh ſwim after it; others, with many prongs, are hurled amidſt a ſhoal from their canoes, and ſometimes ſtrike two or three fiſh at once.

Whales are ſeldom killed, except now and then young ones which get entangled in the reefs, or are thrown over them by the heavy ſurf. When they diſcover one in this ſituation, they ſurround him with their canoes, and thruſt into him their war ſpears; but often have their canoes daſhed in pieces before they can diſpatch him.

Their fiſh are numberleſs, of all ſizes, ſorts, and colours, common to tropical regions; and many which are peculiar to thoſe ſeas, and for which no Engliſh names are known. Their fiſhing-tackle diſplays the greateſt ingenuity, and can only be exceeded by their art in uſing it; in this no nation can vie with them. The fiſherman builds his own canoe, makes his lines and hooks, and bait, and all the neceſſary apparatus. The hooks are ground with coral, from pearl-ſhells, bones, the tuſks of boars, and ſometimes of hard wood; and of different ſhapes and ſizes, according to the nature of the fiſhery. Some are formed like our artificial flies, and ſerve for bait and hook together, and though not bearded ſeldom loſe the fiſh once hooked; and notwithſtanding the form to us appears moſt clumſy and rude, they will ſucceed, when we, with our beſt hooks, cannot.

The women who are not of the blood royal, or married to ſuch, are

forbidden to eat turtle, whale, porpoiſe, ſhark, albicore, and dolphin. The turtle not being caught in any great plenty, and regarded as a ſacred fiſh, is uſually ſent to the chief, and eaten at the morai.

The ſhell-fiſh are abundant; pearl and ſmall common oyſters, crabs, cray-fiſh, cockles, ſome of an enormous ſize, conchs, muſcles, tigers, wrinkles of various kinds, wilks, clams, prawns, ſhrimps, ſea-eggs, and ſhells of peculiar beauty; there are alſo land crabs, but ſeldom eaten.

During the rains they catch great quantities of ſmall fry at the mouth of the rivers: they form a large net, or rather a vaſt bag, of the cocoa-nut huſk ſewed together, with a wide mouth to receive the ſtream, which is held open and ſecured by ſtones to the bottom. With cocoa-nut leaves ſtripped and tied together, called rōw, they ſweep all before them into the bag-net, and catch buſhels at a draught. Sometimes the women take each a bag-net and baſket, forming a line acroſs the river, and hold it to the bottom by their feet, and the mouth open with their hands; and when they have filled their baſket, go home and dreſs them. They ſeldom return empty-handed, and the queen herſelf and her mother are as often engaged in this work as any others.

They have alſo the ſame methods practiſed with us, of running a dam acroſs the river where it is ſhoal, and leaving only ſluices open, where the bag-nets are fixed: they go above, and plunge and beat the water, to drive the fiſh into the net; though to this they have ſeldom recourſe till the waters are low, and the fiſh become ſcarce.

When they angle they ſtand in the ſea up to the ſhoulders, uſing a long bamboo fiſhing-rod, and catch numbers of fine fiſh, particularly the māvoy, or ſea-chub, with others of a delicious kind, as the white mullet; the red are uſually caught in ſeines, and uſed as bait for the albicore and bonetta.

There is a fiſh of the conger eel kind which is poiſonous, and affects them as ſometimes muſcles do us in England, but in a greater degree, producing vaſt ſwellings in the body, hands, and feet, and

even depriving the limbs of ſenſe and motion: they have, however, found out a medicine which in a few days expels the poiſon. An Engliſhman ate of this fiſh without inconvenience, whilſt a native who devoured what was left was almoſt raving mad, his limbs ſwollen, inflamed as in the ſcarlet fever, with excruciating pain, and his eyes rolling as if they would ſtart from their ſockets: yet, after ten or twelve days, he recovered, by a preparation of herbs miniſtered by a prieſt with many prayers. This kind of fiſh is about twenty inches long, the fins edged with green, the ſkin of a browniſh hue, and called by the natives *pūhhe*, *pīrre*, *rōwte*. It is caught about the reefs, and ſome are not poiſonous, though they know not certainly how to diſtinguiſh the good from the bad. There is alſo a ſmall red crab, no bigger than a horſe-bean, ſo very deleterious, that it always kills the perſon who eats it. The hōotdo, like our coculus indicus, is ſometimes uſed by them to intoxicate and poiſon the fiſh; but this never injures the perſon who feeds upon them.

SECTION XI.

Trees and Shrubs.

THEIR trees exhibit the greateſt beauty and variety; two are particularly remarkable for their flowers and fragrance. The TEAYRE has milk-white flowers, of a delicate ſmell, ſomething like jaſmine: with theſe they adorn their hair, being very fond of perfumes. The tree is large, and covered with flowers; it grows in the low lands, and is cultivated with great care. The other is a native of the mountains, and called BOOA; it bears a light yellow flower of ſingular beauty and ſcent, with which the women form bandeaus for

their hair. They have many other flowers of leſs fragrance. The tobacco planted by Captain Cook is ſpread over the iſland, the natives being particularly fond of the red bloſſom it bears. All ſorts of ſweet-ſmelling flowers would be highly prized by them. They have a variety of ſweet herbs, which they employ in perfuming their cloth and their oil; one ſort, a kind of mint, they call MABOOA. The tomanoo nuts afford alſo a perfume when pounded; they mix them with water, and ſteep their cloth in it, and for many days it retains a powerful ſcent, but by degrees it is loſt.

YOUTE, the morus papyrifera, the cloth-plant, or Chineſe paper mulberry: there are two kinds in uſe, the one called MYERRE, the other POOROW. This they carefully cultivate, fencing the plantations with a ditch, to prevent the hogs and goats from having acceſs to them, eſpecially the latter, which do much miſchief by barking them, and are therefore tied up, or driven into the mountains. The plants of this tree ſhoot up like oſiers, and when about ten or twelve feet in height, and three inches in circumference, they are cut down and carefully ſtripped of their bark: of this their fineſt white cloth is made. The rind being taken off, is carried to the water, the outer cuticle ſcraped off carefully, and well waſhed, till the ſap and ſlime are ſeparated from it; they wrap this in plantain-leaves, and leave it for three days to digeſt, by which time it becomes clammy and fit for working into cloth. The bark is next ſpread of a regular thickneſs on the beam where it is to be beaten, about eight inches wide, and they begin with the grooved beetle to ſpread it out to a proper breadth and equal thickneſs in every part. A number of plantain-leaves are laid on the ground, and on theſe the cloth is ſpread to bleach in the early morning dew for ſeveral days, removing it as the ſun grows high: when perfectly bleached, it is dried, and rolled up in bundles for uſe. This cloth is called Coboo and parrawyē: if they wiſh it to be clouded, they break the outer bark with a ſtone, and wrap the ſticks in leaves for three or four days before they bark them.

They mix alſo the inner bark of the tender branches of the bread-fruit tree with the cloth-plant, and prepare it in the ſame manner. If a chief, or man of property, has cloth to be made, he ſends the mulberry-plants in bundles to his tenants, and they mix them with the bread-fruit branches, and bring home the cloth when prepared. If he needs a piece of very large dimenſions, he tells them when he ſhall ſet about it: on this day the women of the diſtrict aſſemble with their beetles, each bringing a quantity of materials; and the ground being covered with plantain-leaves, they place their work in a line, and ſet to it all together, beating time to a ſong given out by one of their principal helpers; and when they ſtrike up, make a vaſt noiſe, two hundred ſometimes being employed on one piece of cloth four fathoms wide, and forty fathoms long.

Their cloth is made of a variety of colours, black, white, and ſeveral ſhades of crimſon, yellow, gray, and brown. The black is dyed with the ſap of the mountain-plantain, or under the roots of ſuch cocoa-nut trees as grow in wet and ſwampy grounds, where they lay the cloth to ſoak for a day or two, then dry it, repeating the proceſs till it becomes a deep black, when it is waſhed in ſalt water to fix the colour. This is called oōwery. The brown is dyed or tanned with the bark of ſeveral trees, eſpecially the tōa, which gives a fine bright colour, heightened by the ſun. The bark is ſcraped with a ſhell, and after lying to infuſe in water, and wrung out, the cloth is dipped in the infuſion, and ſpread in the ſun to dry, repeating the operation till it becomes a fine bright brown, called hēere and powhēere. The yellow is extracted from turmeric or rēya, which grows here in great abundance, the country being over-run with it, and capable of furniſhing any quantity, as well as of pōohey, āva, or ginger. The gray is the natural colour of the cloth when unbleached; after being half worn it may be dyed brown, and lined with white, by paſting two cloths together; this is called hōpaa. The red is produced from the māttde berry.

When the brown cloth is worn out they bark the branches of the

bread-fruit, and mix the old brown cloth with the new bark, beating them together, which makes a mottled piece: this they dip in a light yellow prepared from the root of a ſhrub called nōno, which gives it a beautiful appearance; they line it alſo with white, and infuſing perfumes in the yellow dye, call the cloth opotta potta: they have yet another kind of cloth called marra, made of the mulberry bark, half beaten: this conſiſts of ſeveral layers of irregular thickneſs, for upper garments. At this the arreoies are peculiarly expert, though it is reckoned women's work, and requires ſkill and nicety in the joining, to prevent the part paſted on from ſtiffening the cloth: this they paint with a beautiful crimſon called māttde, extracted from a berry growing on a tree of the ſame name. The expreſſed juice of the berry they mix with the leaves of another tree called tōw, and imprint ſprigs and leaves on the cloth by wetting them with this juice, and impreſſing them on the cloth according to their fancy. The berries of the māttde are brown when ripe, of the ſize of a ſloe; and being gathered, they nip them between the thumb and finger, expreſſing a yellow drop or two, which they ſprinkle on the leaf of the tōw, by hitting one hand againſt the other: two or three drops ſuffice for a leaf. When the berries are all nipped, and the leaves wetted, they are worked with the hands in a wooden tray, ſprinkling water on them till a beautiful crimſon colour begins to appear, when they expreſs the dye from the leaves, and throw them away. They lay on the colour with a ſmall bruſh of ſtringy fibres, made of a ruſh called mōoo, like a camel's hair pencil.

There are other trees from which cloth is made, but the proceſs is the ſame in all. Sometimes they paſte together pieces of different colours, cut into curious ſhapes, in which diſplay of taſte the arreoies excel.

The women, with their feminine male aſſociates, make the cloth; the men provide the materials. The beam on which the bark is ſpread is about twelve feet long, made of a hard wood called marra, ſquared to ſix or eight inches, and finely ſmoothed on the upper ſide. The beetles are formed of toa, about fourteen inches long, and two

and a half ſquare. The ſides are grooved of four different ſizes, as the cloth is to be made of a finer or coarſer thread; the handle is round; the beetle is called ayey; the beam, tdootdōoa.

TDOOTDOOA, a large tree like the cheſnut, bears a nut flatter, and very oily. It will not burn well till a little ſcorched in the oven, when it is ſtrung on the rib of the cocoa-nut leaf, and affords a tolerable light. The bark of the root of this tree alſo affords a light brown dye, and the ſtock is good fuel.

The fruit-trees have been mentioned under the article of proviſions; it remains only to deſcribe the principal trees on the mountains.

TOA is a large tree, the wood ſo exceedingly hard as to be wrought with the greateſt difficulty, even with the hardeſt iron tool. The beſt axe is preſently ſpoiled, as if cutting againſt ſtone; yet of this they form their war clubs, ſpears, cloth-beaters, and, what is marvellous, with their own miſerable tools of ſtone and bone. Their clubs are from four to ſix feet long; and their ſpears from fourteen to eighteen feet. The bark affords a brown dye.

TOMANOO, a vaſt ſpreading tree: out of this they form their canoes, pillows to ſleep, and ſtools to ſit upon, pudding diſhes, and trays, all wrought with infinite labour out of the ſolid wood. The grain reſembles walnut, and will take a high poliſh. It bears a ſeed, or rather nut, which is uſed with other ingredients to perfume their cloth; and is applied externally for wounds, and internally, for the ill effects ariſing from eating ſome kinds of fiſh.

MARRA, a large tree: the wood hard; and when young, white; when old, brown. It is of a fine grain like box, and uſed for building canoes; it alſo makes paddles for war canoes, cloth beams, axe and adze helves and handles, &c.

FWHIWHY grows to the ſize of an oak, its grain reſembling the white oak, and is uſed for canoes, cheſts, and planks for various uſes.

AMAI, a cloſe-grained wood, reſembling mahogany, has a ſweet ſmell: it bears a pod not unlike the ſcarlet bean. The tree is

large, and uſed for canoes, and alſo for all tool handles. When planted in the morais, it is there called roāva, and its leaves are employed in their religious ceremonies. The ſubſtitute and ambaſſador of a chief always carries the branch of this tree in his hand, to give weight to the meſſage he delivers, this being regarded as an emblem of truth; and he that bears it is heard and received as if the chief himſelf were preſent.

TUOY. A large tree, the wood hard, and uſed for common and war canoes, for ſmooth planks on which to ſcrape the cloth-plant, and many other uſes.

POOROW reſembles our elm, and is employed in building canoes, rafters for houſes, and paddles; the inſide bark makes waſhing-mats, ropes, and lines: ſome of theſe mats are very fine, and worn in wet weather.

EYTO. A very large tree, the wood a reddiſh brown, like mahogany, nearly as hard as toa, and uſed in many parts of the canoes. The bark affords a brown dye for cloth, nets, and lines; and, though only ſteeped in cold water, the colour never waſhes out.

TERROTAYA, a hard white wood, very tough, forms the outriggers for canoes, railing for houſes, and all ſuch kind of fencing, and is preferred on account of its durability.

EAJE, the yellow and brown ſandal wood, grows in the mountains, but is ſcarce; being precious, its growth might be encouraged by planting, or perhaps a more careful examination will diſcover a greater abundance.

HOOTDOO. A large ſpreading tree, the wood not hard, employed in building canoes; bears a large nut, thick in the middle, and tapering at each end. It will intoxicate the fiſh, when mixed with bait, ſo that they riſe to the ſurface, and may be taken by hand, but is not often uſed.

TOW. A low tree, with wide ſpreading branches. The wood is white and ſoft; of this they make ſcoops for bailing the canoes.

The leaves, with the mattde berry, form the beautiful ſcarlet dye. The flower has a fragrant ſmell.

MATTDE is about the ſize of a cherry-tree; the berries are as large as the ſloe, or wild grape; when ripe, of a deep brown. The bark makes lines, and thread for ſeines; it alſo affords a ſpecies of cloth, and very fine white matting.

NONO, a ſmall tree, bears a fruit like ſour ſop. The inſide bark of the root produces a fine light yellow dye.

EAWWA. The wild ſloe tree. The bark, when young, yields the fine gray cloth called oraa, the moſt ſerviceable and valued of all their manufactures. The branches hang down and take root again, forming a cluſter, as a trunk of enormous ſize.

EVAVYE, the ſilk cotton, grows in great abundance, about the ſize of a roſe-tree; but the natives never gather the pods, nor make any uſe of it.

ROA, a ſmall ſhrub, like hemp; the bark, when cleaned and dreſſed, anſwers the ſame purpoſe, and makes, when ſpun, the ſtrongeſt lines and cords.

OHHE, the bamboo, a moſt uſeful tree, grows in abundance on the hills, riſing to the height of ſixty feet, and of conſiderable thickneſs, though not very ſtrong. They uſe them, when full grown, for veſſels to hold their oil, plain or perfumed, ſalt water, and any other liquids. They make good fences for houſes: ſplit fine, they ſerve for carving-knives; are uſed for fiſhing-rods, for hooking down the bread-fruit, for caſes, quivers for arrows, flutes, and a variety of other things. Of the ſmaller ſort their arrows are made.

AEEHO, or reed. With theſe, fences are made; they ſerve to lay under the thatch and ſupport it. They grow very thick on the mountains, and are ſometimes ſet on fire, to clear the ground.

The OPORRO, or red Chili pepper, like the tobacco, is ſpread over the iſland.

EOWTAY is a ſhrub about the ſize of a roſe-tree. It bears a red fragrant flower, with which they deck their hair. Inwardly it is taken as a medicine for ſore eyes, a common diſorder among the children. When beat up in popoe, or pudding, it gives a tartneſs, to many very agreeable.

FWHARRA. The prickly palm. The leaves are ſix feet long, and four inches broad, with ſharp prickles on the edges, and down the rib in the middle. This forms their thatch, the leaves lapping over each other, and ſewed on the reed with the ſtem of a cocoa-nut leaf. The ſharpened rib of a hog ſupplies the place of our thatcher's needle. The ſeed of this tree is formed by an aſſemblage of nuts, of the ſhape of pine, of a yellow colour when ripe, and having a fragrant ſmell and taſte. The bloſſom, which is of a buff colour, and full of farina, highly perfumed, is a chief ingredient in ſcenting the cocoa-nut oil. The tree flouriſhes on the moſt ſandy barren ſoil: the outſide circle of wood is very hard, and furniſhes points for their javelins; the inſide is ſoft and ſpongy. The roots riſe above ground, and ſupport the ſtem like ſhores, ſtanding thick round the bottom. The leaves furniſh matting for the canoes, and mats for their heivas; ſome of the latter are ten or twelve fathoms long, and two fathoms wide.

PAAPA. A ſpecies of the former, but without its prickles. Of this are made the finer mats, on which they ſleep, and ſometimes wear them in wet weather, or in the water.

PIRREPIRRE is a ſmall ſhrub, of a balſamic quality, not unlike gum ciſtus. From the bark the matting of the fineſt texture is made for their māro, or faſhes.

OPORRO VYE NOOHE. A fine ſhrub remarkable for its growth. The root, in taſte, not unlike liquorice. The colour white. The ſtock ſhoots up about eighteen inches, and then branches off into a kind of crown: when it dies to the ſtock, it is renewed by another ſhoot yearly.

EAY EAY. A running ſhrub, or vine. From this they form their baſkets to catch ſhell-fiſh, and others called pureta. It is uſed

in thatching to fix the palm-leaf to the rafters, for railing to their houſes, and for laſhings, that are more durable than cord.

YAVA is a ſhrub, whoſe root is peppery and hot: as it furniſhes their only intoxicating beverage, it is cultivated with great care. The preparation is diſguſting: ſeveral women have each a portion given them to chew, of the ſtem and root together, which, when maſticated, they ſpit into a bowl, into which ſome of the leaves of the plant are finely broken; they add water, or cocoa-nut liquor: the whole is then well ſtirred, and begins quickly to ferment, when it is ſtrained or wrung out in the mooo graſs, or cocoa-nut fibres, and drank in cups of folded leaves. It is highly intoxicating, and ſeems for a while to deprive them of the uſe of their limbs: they lie down and ſleep till the effects are paſſed off, and during the time have their limbs chafed with their women's hands. A gill of the yava is a ſufficient doſe for a man. When they drink it they always eat ſomething afterwards, and frequently fall aſleep with the proviſions in their mouths: when drank after a hearty meal it produces but little effect. After ſome continuance of yava-drinking, the ſkin begins to be covered with a whitiſh ſcurf, like the leproſy, which many regard as a badge of nobility: the eyes grow red and inflamed; and the ſoles of the feet parched and cracked into deep chaps, as ſome lips in winter. On the diſcontinuance of the practice, however, the ſkin ſoon becomes ſmooth and clean, and they grow fat, though few are found who deny themſelves the uſe of it. This vice is confined moſtly to the chiefs and their followers; the common people can ſeldom procure ſuch an indulgence.

TOE, or ſugar-cane, grows here ſpontaneouſly, of a ſize equal to any in either Indies, and if cultivated, would be much larger and richer; but the natives make very little uſe of it, except to chew a piece as they are travelling; and when it gets high, they often ſet it on fire, to clear the land.

HOO ERRO TOOMO, the cabbage-tree, grows in the mountains, but to no great ſize. The natives ſeldom eat it. The leaves reſemble

fern, and form a circle round the top of the tree, the cabbage riſing in the middle. The tree is about thirty feet high; the bark rough, and hanging down like the ſcales of a fiſh from top to bottom.

Among the herbs there is a kind of creſſes which furniſhes an agreeable ſalad. Radiſhes, calliloo, and all our culinary vegetables, are now cultivated; but the Otaheiteans are partial to their own produce, and little reliſh what we have brought them, regarding them as curioſities, rather than of any utility.

SECTION XII.

Canoes.

THEIR canoes are of different ſizes: they are narrow, and have outriggers, or are doubled by laſhing two together. The *war canoes* are always double, from ſixty to ninety feet long, about three feet wide, and ſix in depth: the ſtern riſes from twelve to twenty-four feet high. They are ſtrongly ſecured by croſs pieces, firmly bound, and extending over both ſides, being fifteen or twenty feet in length. The canoes themſelves are from four to ſix feet aſunder; on theſe a ſtage is erected for the warriors: in the ſtage there are ſcuttle-holes for paddling. Each canoe is paddled by ſixty or a hundred men; and the largeſt capable of carrying three hundred perſons. On the fore-part a breaſtwork of plank is raiſed about four feet high; at this the ſpearmen are poſted; behind them the ſlingers, with piles or baſkets of ſtones; and every paddler has this weapon. Their attacks are made with great fury, running on board their adverſary, and ſparing none but thoſe who attend the laſhings. The vanquiſhed can only ſave their lives by jumping into the ſea, and ſwimming to the canoes not cloſely engaged. The canoe taken, is carried off by the conquerors in triumph. Such was the fate of great part of Otoo's

fleet, the preſent Pomārre, ſoon after Cook left the iſland, and the loſs hath never ſince been repaired: there are not, at preſent, five large war canoes at Otaheite. Happily the iſland of Eimēo becoming ſubject to his ſon's government, and Iddeah and Mānne Manne, ſince the death of Motuaro, having the chief authority there, the king hath little to apprehend from invaſion, as he was moſt eaſily vulnerable from that quarter.

The war canoes differ from common ones in conſtruction, having high bows, on which are carved rude images of men; and their ſterns run up tapering, ſometimes to twenty-four feet, and ornamented with the like figures: the bottom is ſharp; the ſides rounding in towards the top in the midſhip frame, like the print of a ſpade on a pack of cards. They are built of ſhort pieces about ſix feet each, except the keel, which ſeldom exceeds three pieces, of twenty or thirty feet long, and ſometimes is formed of two only. The ſhort pieces are laſhed together ſecurely with ſinnet made of cocoa-nut fibres; the ſeams are calked with the ſame, and payed with the bread-fruit gum; but a heavy ſea opens the ſeams, and makes them leaky; and they have no methods of clearing the water but by bailing with ſcoops, ſo that five or ſix hands are thus conſtantly employed at ſea; and in port they are hauled up on dry ground, to prevent their ſinking. The bread-fruit tree plank is preferred for durability; for though not a cloſe-grained wood, the ſalt-water worms will not touch it, a property which few others of their woods poſſeſs.

In building the canoes, they uſe fire to burn out the inſide of the tree, and ſmooth the ſides with coral and ſand; but thoſe who have iron tools prefer the method of cutting them into ſhape, and hollow, as far more expeditious. They prepare their pitch for paying the ſeams, by wrapping the gum of the bread-fruit tree round candle-nuts ſtuck on ſkewers of cocoa-nut leaf ribs: theſe being lighted, the pitch drops into a tray of water, and ſqueezing out the aqueous particles, they ſpread it on the plank edge, and lay the cocoa-nut huſk beaten fine over it; then ſmear it with pitch, and fit on the next

plank, preſſing it powerfully with ropes and levers, and ſecuring it in its place with laſhings.

The war canoes, and thoſe ſacred to the Eatōoa, are built by a general levy: the chief iſſues his orders to the towhas, they to the ratīrras, who call upon their tenants, the manahoune, for hogs, cloth, oil, &c. to ſupport the carpenters who are ſent to the work. They firſt examine the hills, and pitch on the proper timbers: the ratīrra on whoſe land it is found, ſends men to cut it down, and hew it in the rough, under the carpenters' direction, that it may be the eaſier removed, as it is ſometimes at a conſiderable diſtance. When the timbers are collected, they are laid under the ſhed where the canoe is to be built: a feaſt is then made to engage the favourable aſſiſtance of the Eatōoa; and being very acceptable to the workmen, they hold one before the tree is cut down, another at the commencement of the building, and on making faſt every courſe. When the firſt ſtrake or bottom is completed, there is a great entertainment and offering, and ſo on till the whole is finiſhed, when the feſtivity is greateſt, and the canoe for the Eatōoa dreſſed out with cloth, breaſtplates, and red feathers, and a human victim is offered. The offerings for the war canoes are only hogs, &c. which are brought to the morai of the chief in whoſe diſtrict it is built; there the prieſts ſtrangle them as uſual, and clean them, ſmearing them over with their own blood, and placing them on the fwhatta, or altar, with young plantain-trees, and long prayers: the entrails and guts are cleaned and eaten at the morai. Sometimes the hogs are dreſſed before they are offered on the altar; there they are left to putrefy, or be eaten by birds which frequent theſe places; the heron eſpecially, and the woodpecker. Theſe birds are reſpected as ſacred, and never killed, as it is ſuppoſed the deity deſcends in them, when he comes to the morai to inſpire the prieſt, and give an anſwer to their prayers.

The canoe offered to the Eatōoa, finely dreſſed, is drawn up to the morai with all the ſacrifices and oblations; there the eye of the dead victim is firſt offered to the king, with the plantain and prayers, and

the body interred in the morai. The hogs are killed and offered as before, and the prieſts take the cloth and decorations, which are preſented to the young king.

Conſidering the greatneſs of the work, and the beauty of the execution, it is aſtoniſhing how, without the knowledge of iron, without rule or compaſs, with a ſtone adze only, the leg or arm bone of a man ſharpened for the purpoſe of chiſel, gouge, and gimlet, with coral only and ſand, they can carve ſo neatly and finiſh ſo ſmoothly; our moſt ingenious workmen could not exceed them. To cut with ſuch inſtruments, out of the hardeſt and moſt ſolid wood to form planks, not more than two out of a tree, and build veſſels capable of carrying three hundred perſons, muſt require ſuch endleſs labour and perſeverance, as makes it wonderful how they ſhould ever be finiſhed.

The war canoes differ in conſtruction, as well as ſize, from the fiſhing and travelling canoes; theſe latter being low for paddling, flat-ſided, and conſiſting commonly of but one broad plank fixed on the tree hollowed out, with a raiſed ſtern. On the bow a plank projects about ſix or eight feet, on which a platform is laid, and a travelling houſe erected, which can be carried on ſhore and ſerve for a temporary abode: ſometimes only an awning is ſpread, and here the paſſengers, or the perſons of moſt dignity, are ſeated. The ſterns are broad, and, according to the nobility of the owner, raiſed and ornamented, ſome to fourteen feet high, of carved work, repreſenting men ſupporting each other on their hands, tier upon tier, and ſurmounted by a piece of carved work, of three or four feet round, and hollow, ſomething like a Gothic tower. Theſe, according to their bulk, are paddled by from four to twenty men, and can be rowed ſingle, or made double, as occaſion requires.

They have ſtill ſmaller double canoes, and ſingle ones with an outrigger for common uſe. Thoſe deſigned for ſailing have ſome one maſt and ſome two, whether the canoe be ſingle or double: this maſt is fixed with ſhrouds and ſtays; the ſails are made of matting

long and narrow, and have a kind of ſprit laced up and down the after leech, and reaching one third higher than the maſt-head, forming a bow from the height of the maſt upwards, and keeping the weather leech of the ſail tight from the maſt-head to the ſprit-end, to which a long pennant made of feathers is uſually faſtened; and the lower part is extended on a bamboo boom, to which the ſprit is ſecurely laſhed; and here alſo the ſheet is made faſt. In the ſingle canoe the maſt is placed nearly before the midſhips; in the double the foremaſt is raiſed in the one, and the mainmaſt in the other, at nearly one third each. The war canoes have their maſts and ſails in the ſame manner; on the maſt there is a kind of baſket-work like a funnel. The ſingle canoes, when rigged for ſailing, are raiſed with a waſhboard of ten or twelve inches above the gunwale; and on the top of this, oppoſite to the outrigger, is a ſtage about two feet wide, and running about ten or twelve feet along the ſide of the canoe: this is made of planks well laſhed to the ſpars which ſupport them, and to this they bring the ſhrouds. The outrigger is generally two thirds the length of the canoe; at the extremity is fixed a float as long as the canoe, and kept in the ſame direction as the keel by a ſmaller outrigger placed near the ſtern: but as theſe are not always exactly parallel and nicely adjuſted, they impede the velocity of the canoe, which ſeldom ſails above five or ſix knots an hour. As they have no method of reducing their ſail at the head, being only able to caſt it off at the foot, and roll up a part, they are driven to the greateſt inconvenience when overtaken by bad weather, and frequently diſmaſted, overſet, or blown off the coaſt, and heard of no more. When a ſquall comes on, they luff the head of the canoe to it; and if ſhe is likely to fall off, they jump overboard, and hold her head to windward till the guſt of wind is paſſed; then get in, and purſue their courſe. When overſet, their firſt care is to laſh every thing faſt, and tow the canoe round with the maſt-head to windward; and having a line faſtened to the ſprit-end, they get all hands on the

float of the outrigger, and hauling the head of the ſail out of the water, ſwing off with their whole weight, and the wind getting under the ſail rights the canoe: two or three continue in the water, and hold her head to the wind, and when clear they proceed on their voyage. This accident frequently happens on returning from fiſhing; and ſo little danger do they apprehend from being thus overſet four or five miles from land, that they never think of aſſiſting each other; nor do thoſe who are in the water call for any help, though ſometimes they loſe ſo much ground, as to be obliged to run down to Eimēo or Ulietēa.

Their canoes convey them to the iſlands in the neighbourhood of Otaheite. Tethuroah, one of the neareſt, is the property of Otoo and his family, diſtant about eight leagues north from Point Venus; it conſiſts of ten ſmall iſlets, ſurrounded by a reef ten leagues in circumference. Theſe can only be approached in calm weather becauſe of the ſurf, and then only by ſmall canoes, which are hauled over the reef: thither the king ſends his moſt valuable property in time of war or danger. As theſe iſlets are not approachable by war canoes, they afford an impregnable fortreſs. To prevent the inhabitants from caſting off his authority, Otoo ſuffers no bread-fruit or vegetable food of any kind to grow there, but cocoa-nuts and taro-roots for the convenience of the chiefs who go there on a viſit. Theſe iſlands abound with fiſh, which they bring to Otoo, and load back with proviſions. The fiſh he uſes himſelf, and diſtributes to his friends. About forty ſail of canoes are thus employed, beſides thoſe uſed at home in fiſhery. The Matavāi canoes alſo, when not engaged in the dolphin fiſhery, make frequent voyages to Tethuroah, carrying proviſions, and bringing back fiſh and cocoa-nut oil in exchange; and a fine fiſh ſauce, called tyeyro, made of cocoa-nut kernel at a proper age grated, and mixed with picked ſhrimps. This is put into baſkets to digeſt for a day or two, when it reſembles curd, acquires an agreeable tartneſs, and is fit for uſe; mixed with ſalt water it is an admired ſauce, not only for fiſh, but for pork and fowls. The cocoa-nut

muſt not be fully grown, for it would turn oily and become rancid. The ſame ſauce is made in great quantities at Otaheite, and a baſket of it always accompanies a preſent of fiſh, or a baked hog.

Maitēa is ſubject to a chief of Tiaraboo, and about twenty-ſeven leagues diſtant eaſtward. The communication is by a large war canoe, which makes a voyage or two annually, taking advantage of the north-weſterly wind to go thither, and of the trade-wind to return. From this iſland they chiefly obtain their pearls and pearl ſhells, with diſhes and ſtools of tammanoo, and other articles. Tapiohe, famous for pearl, lies farther on in the ſame direction. In return for what they receive, they carry nails and ſuch iron-work as they can ſpare; and this paſſes in exchange to more diſtant iſlands.

SECTION XIII.

Diſeaſes.

TILL the Europeans viſited them, they had few diſorders among them; their temperate and regular mode of life, the great uſe of vegetables, little animal food, and abſence of all noxious diſtilled ſpirits and wines, preſerved them in health. The caſe at preſent is wofully altered.

Their moſt common complaints are coughs, colds, and intermittent fevers, partly brought on by the changes of weather, and partly by the mode of bathing, to which they habituate themſelves, often reeking with ſweat. They ſometimes undergo a temporary infanity during the wet ſeaſon, when the ſun is vertical, probably from being expoſed with their bare heads to his perpendicular beams: this diſorder attacks them uſually when the bread-fruit ripens, and is attended with boils on the ſkin, which carry off the diſorder, and the perſon once recovered is affected no more; though with ſome it continues a

longer ſeaſon than with others. The ague ſometimes is fatal, as they have no medicine which is effectual for its cure. They are ſubject to vaſt ruptures, occaſioned by too great exertions in wreſtling, jumping, and lifting. The glands behind their ears often ſwell and ſuppurate, leaving large ſcars like the king's evil; to theſe they make no application but waſhing; and when we would have perſuaded them to lay on a poultice, they objected, as they muſt not paſs the ſacred ground with any thing on their heads, or above their ſhoulders; and there is no confining them to the houſe as long as they are able to ſtand on their legs. As it is their fixed opinion, that no diſeaſe affects them but as a puniſhment inflicted by their Eatōoa for ſome offence, and never brought on themſelves by intemperance or imprudence, they truſt more to the prayers of their prieſts than to any medicine. Nature, however, and their good conſtitutions, perform wonderful cures. One man had received a muſket-ball, which paſſed through his breaſt and ſhoulder-blade; another had his arm broken by a ball; a third received it as he was ſtooping; it paſſed through his thigh, entered his breaſt, and came out behind his collar-bone: ſeveral others were dreadfully ſmaſhed with ſtones; one had his upper jaw broken inward, with the loſs of ſix or ſeven teeth, and a part of the bone: and yet all recovered ſurpriſingly ſoon, without any application. All bandages they abominate, and cannot bear the ſmell of the dreſſings of a wound; flying always to the water when any thing of this kind affects them, and grating ſandal wood on the part, to take off the offenſive fetor. If they happen to have a leg broken, it uſually kills them, not ſo much from the fracture itſelf, as from their efforts to crawl to the water, from which nothing reſtrains them: this often brings on inflammation and mortification, where there could be elſe no danger. Some bear the ſcars of the jagged ſtingray ſpear paſſing through their bodies, and are recovered. A broken arm is ſometimes completely reſtored by bamboo ſplints, as it admits of their going about with it in a ſling.

Our ſurgeon, in his viſits to the different parts of the iſland, adds

to this catalogue the elephantiaſis, which he obſerved of a moſt prodigious kind, one man's leg being ſwelled as big as a youth's body; yet he continued going about. There is hardly one of the chiefs but is affected with cuticular diſeaſes, and many like lepers from head to foot, occaſioned by drinking the yava; yet they regard this as an honourable diſtinction, calling it the yava ſkin rather than a diſeaſe. Many have, in the rainy ſeaſon, conſiderable inflammation in their eyes, and their children are often ſubject to a tetterous eruption, which continues for a long while. A few have been found affected with the itch, whether a communicated or an endemial diſeaſe is not certain. But of all plagues that moſt fatal to ſociety, the venereal, has been communicated to them, probably by Europeans, and it has ſpread grievouſly, one in four being ſuppoſed affected with it: many moſt miſerable objects, with foul and horrid ulcers, carious bones, loſs of limbs, and in the laſt ſtage of conſumption, preſented themſelves. Of theſe was the brother of the high-prieſt Mānne Manne, worn to a ſkeleton by the diſcharge of a venereal ulcer in his neck, which affected the organs of reſpiration, and left little hopes of relief. Many are ſeparated from their families in a ſhed or outhouſe, nor ſuffered to touch proviſion of any kind but what is brought them; their deareſt friends and relatives ſhun them; they are not permitted to bathe near any perſon in the river; and though they are not left to ſtarve, they are abandoned to rot alive. Many refuſed all medicines, and would ſubmit to no applications; others took them with great avidity. The benefit received in many caſes by the mercurial ointment cauſed great wonder in the natives; and in the hands of a ſkilful man cannot fail of reſcuing many from death and miſery. This fatal and diſguſting diſeaſe, being moſt prevalent, eſpecially claims our compaſſion, though the natives are ſo careleſs, and averſe to all confinement, that it is the hardeſt taſk in the world to engage them to follow proper directions. We are uſing our utmoſt efforts to have ſome of our brethren under the beſt tuition, for the purpoſe of attaining medical ſkill, eſpecially to be acquainted with

the propereſt methods of treating this foul plague, and have hope of five or ſix who will have ſome medical information, and be particularly converſant with this ſubject; and who may be capable of affording effectual relief to ſuch as will ſubmit to the neceſſary regimen.

They attribute others of their maladies to an European origin, and ſuppoſe every veſſel which hath viſited them has left them ſome new diſeaſes; among theſe they reckon the dyſentery from Vancouver.

It was difficult to perſuade them to take medicine, except in ſyrups, of which they are fond; though ſome ſubmitted to ſwallow the bark in cocoa-nut liquor, and got rid of their intermittents.

SECTION XIV.

On the comparative State of the Iſlands.

IT may not be unacceptable to paſs in review a few remarks on the comparative ſtate of the different iſlands where we have begun our miſſionary attempts, as from the manners and character of the people, and the nature of their governments, ſome conjecture may be formed reſpecting the hope of ſucceeding in our endeavours to civilize and impart to them the bleſſings of Chriſtianity.

Hereditary ſucceſſion appears the eſtabliſhed cuſtom at Otaheite, and Otoo ſovereign; his chieftains, though ſupreme in their ſeveral diſtricts, owing him paramount obedience, and apparently at preſent unable to control his authority, and in a ſtate of general ſubjection. At Tongataboo an oligarchy ſeems to prevail, at the head of which is a monarch of the Futtafāihe race, to whom all pay homage; yet another perſon, under the title of Dugonagaboola, has the chief power and authority, commanding the army by ſea and land: whether

this office be hereditary or elective is not aſcertained. Toogahōwe, though not the eldeſt ſon, on the death of Tibo Moomōoe, aſſumed the government; his acknowledged warlike character probably removed every competitor. Beſides theſe, other chiefs ſeem poſſeſſed of great power. In Ohitahoo, the only iſland of the Marqueſas which we viſited, the chief ſeems poſſeſſed of leſs power than was exerciſed in both the others. Tongataboo reſembles moſt the government of Japan, where the ſacred majeſty is a ſort of ſtate priſoner to the captain-general; but at the Friendly Iſlands Futtafāihe has great authority, though Dugonagaboola ſeems as ſuperior in command as he acknowledges himſelf inferior in dignity. Thus Tacitus deſcribes Germany as poſſeſſed of a monarch hereditary, *propter dignitatem*, and a great general, *dux*, elected, *propter virtutem*, on account of his courage and military ſkill. In theſe iſlands ſtrong traits of the ancient feudal ſyſtem appear.

In their perſons, the men of the ſuperior rank all ſeem a larger race than ourſelves, or the common people. At Otaheite they were ſofter featured, more full and fleſhy; at Tongataboo more muſcular, and affecting a more ſtately gait and ſuperiority; at Ohitahoo, though complaining of hunger, they were ſufficiently plump, and much more tattooed all over, and diſtinguiſhed by dreſs and ornaments.

The women at the Marqueſas, for beauty of feature, ſymmetry of form, and lightneſs of colour, far exceeded the other iſlands. At Otaheite and Tongataboo very few were ſeen who had pretenſions to beauty; they were generally large, their features maſculine, their colour deeper, and many very diſguſting: yet at Ohitahoo the females appeared in the moſt abject ſubjection, whilſt at Otaheite ſome enjoyed diſtinguiſhed dignity, without particular prohibitions as to food; and thoſe who were under reſtrictions ſeemed not ſo enſlaved, and at liberty to change their huſbands if they pleaſed. At Tongataboo ſome were held in higheſt reverence, and Futtafāihe himſelf paid one elderly woman the ſame expreſſion of homage which he received from every other chieftain.

In improvements and civil government the people of the Friendly Iſlands appear ſuperior: their canoes are larger, more numerous, and better formed; their clubs and carvings more curious, their land better cultivated, their roads neatly maintained, and their country generally encloſed with reed fences; property alſo appears more protected, and no arbitrary exactions noticed: while the deſpotic rule at Otaheite, in many inſtances, and the inſolent demands of the arreoy ſociety, tend to deſtroy all induſtry. Reſpect for the chiefs is every where great, but appeared leaſt at Ohitahoo.

In manners, the Society iſlanders ſeem the moſt diſſolute, and the arreoy ſociety the ſink of lewdneſs and cruelty. In the Friendly Iſlands marriage is general, and, except the chiefs, they ſeem to have only one wife. It is ſaid at Tongataboo, that adultery is puniſhed with death. There, and at the Marqueſas, no infant murders are allowed; but, contrariwiſe, they are fond of their children, and take pleaſure in a numerous family. Though at the deceaſe of Tibo Moomōoe, and during his illneſs, ſome cruel and inhuman practices are mentioned, yet nothing comparable with the horrible human ſacrifices at Otaheite. In another feature alſo they greatly differ, as old age is as much reſpected at Ohitahoo and Tongataboo as it is neglected at Otaheite.

In their propenſity to theft they too much reſembled each other, though the Friendly iſlanders ſeemed the moſt daring. With reſpect to the diſeaſe which makes the moſt fatal ravage, the Society iſlanders are much the moſt generally infected; fewer at Tongataboo; and at the Marqueſas it is happily yet unknown.

As to native fertility, all the iſlands, with prudence and culture, would furniſh abundant ſupplies; but as the natives labour little, and truſt to the ſpontaneous productions of the earth chiefly, all ſuffer at certain times of the year, when the bread-fruit is out of ſeaſon, a temporary ſcarcity. At Ohitahoo it amounted to hunger; the māhie was diſguſting; and the very animals were pinched for want of food, though no where did the bread-fruit trees appear more flouriſh-

ing. At Tongataboo, the chiefs, to ſecure plenty, changed their abodes to other iſlands. At Otaheite the greateſt profuſion of native productions appeared, notwithſtanding the horrible waſte committed at their feaſtings, and by the arreoy ſociety; and want is ſeldom known. The border of low land teems with plenty of bread-fruit, evee, and cocoa-nut. At Ohitahoo there is no low land; at Tongataboo the country is flat and encloſed, and, though little cultivated, very productive. But after viſiting all the other iſlands, Captain Wilſon obſerves, that he was forcibly ſtruck, at his ſecond viſit to Otaheite, with the ſuperior politeneſs of their manners, their ſingular cordiality of addreſs, and their viſible improvement during that ſmall ſpace in the ſcale of civilization in dreſs as well as behaviour: and taking into the account its amenity, the ſalubrity of the climate, the plenty of fine water, ſpontaneous productions of the earth, the rich and moſt romantically picturеſque appearances of the country, he felt the juſtice of the title given to Otaheite by one of the navigators, as the Queen of Iſlands.

ARTICLES OF FAITH,

OR

PRINCIPLES OF RELIGION,

DRAWN UP BY THE COMMITTEE OF EIGHT PERSONS CHOSEN BY THE BODY OF MISSIONARIES, ON BOARD THE DUFF, AT SEA.

ART. I. *Of the Holy Scriptures.*

THE Holy Scripture is contained in the Old and New Teſtaments, as under:

Geneſis	1 Kings	Eccleſiaſtes	Obadiah
Exodus	2 Kings	Song of Solomon	Jonah
Leviticus	1 Chronicles	Iſaiah	Micah
Numbers	2 Chronicles	Jeremiah	Nahum
Deuteronomy	Ezra	Lamentations	Habakkuk
Joſhua	Nehemiah	Ezekiel	Zephaniah
Judges	Eſther	Daniel	Haggai
Ruth	Job	Hoſea	Zechariah
1 Samuel	Pſalms	Joel	Malachi
2 Samuel	Proverbs	Amos	

Matthew	2 Corinthians	1 Timothy	2 Peter
Mark	Galatians	2 Timothy	1 John
Luke	Epheſians	Titus	2 John
John	Philippians	Philemon	3 John
The Acts	Coloſſians	Hebrews	Jude
Ep. to Romans	1 Theſſalonians	Ep. of James	Revelations.
1 Corinthians	2 Theſſalonians	1 Peter	

Such is the revelation of God's purpoſe, mind, and will, and given by the inſpiration of the Holy Ghoſt; it containeth all things neceſſary to be believed concerning God, creation, providence, the fall of man, his recovery, and the final end of all things: therefore the truths contained therein are to be received and believed; and nothing ſhould be believed by any, or enforced upon any, as neceſſary to ſalvation, faith, or practice, but that which it expreſſeth, or may be proved thereby.

ART. II. *Of God.*

There is but one only living and true God, who is infinite in being and perfection, a moſt pure Spirit, inviſible, without body or parts, immutable, immenſe, eternal, incomprehenſible, infinitely juſt, almighty, and moſt wiſe; the creator, maker, and former of all creatures, the preſerver and governor of all things, viſible and inviſible; and in the unity of the Godhead there are three perſons, of one ſubſtance, power, and eternity—God the Father, God the Son, and God the Holy Ghoſt.

ART. III. *Of the Fall of Man.*

God having created man in his own image, in knowledge, righteouſneſs, and true holineſs, with dominion over the creatures, entered into a covenant of life with him, not only for himſelf but for all his poſterity, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon the pain of death; which covenant he brake, being ſeduced by Satan to eat of the fruit of that tree; and, having thereby loſt the image of God and all communion with him, he incurred his wrath and curſe both in this life and in that which is to come; in which ruin his whole race became neceſſarily involved, having this his firſt tranſgreſſion moſt juſtly imputed to them, and deriving from him a nature wholly corrupted and depraved.

ART. IV. *Of Free Will.*

Man, in his ſtate of innocency, had freedom and power to will and to do that which is good and well-pleaſing to God; but yet mutable, ſo that he might fall from it. But by his fall into a ſtate of ſin, he hath wholly loſt all ability of will to any ſpiritual good accompanying ſalvation; ſo that as a natural man, being altogether averſe from good, and dead in ſin, he is not able, by his own ſtrength, to convert himſelf, or to prepare himſelf thereunto.

When God converts a ſinner, and tranſlates him into a ſtate of grace, he freeth him from his natural bondage under ſin; and by his grace alone enables him freely to will and to do that which is ſpiritually good.

ART. V. *Of Chriſt the Mediator.*

The Son, which is the Word of the Father, co-equal and co-eternal with the Father, the very and eternal God, of one ſubſtance with the Father, took man's nature in the womb of the bleſſed Virgin, of her ſubſtance, ſo that two whole and perfect natures, that is to ſay, the Godhead and manhood, were joined together, never to be divided, whereof is one Chriſt, very God and very man; who, by his perfect obedience and ſacrifice of himſelf, which he, through the Eternal Spirit, once offered up unto God, hath fully ſatisfied the juſtice of the Father; and not only made reconciliation, but likewiſe purchaſed an everlaſting inheritance in the kingdom of heaven for all thoſe whom the Father hath given to, or choſen in him.

ART. VI. *Of the Holy Ghoſt.*

The Holy Ghoſt, proceeding from the Father and the Son, is of one ſubſtance, majeſty, and glory, with the Father and the Son, very and eternal God; whoſe office, in the economy of ſalvation, is to convince, regenerate, and convert thoſe whom the Father gave to Chriſt in his eternal purpoſe, and make them partakers of all the benefits of the covenant of grace, both in time and eternity.

ART. VII. *Of the Reſurrection of Chriſt.*

Chriſt did truly riſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of man's nature, wherewith he aſcended into heaven, and there ſitteth making interceſſion for all his people until he return to judge all men at the laſt day.

ART. VIII. *Of Predeſtination and Election.*

Predeſtination to life is the everlaſting purpoſe of God, whereby (before the foundations of the world were laid) he hath decreed, by his counſel ſecret to us, to deliver from curſe and damnation thoſe whom he hath choſen in Chriſt (not for any thing foreſeen in them, but according to his eternal purpoſe and grace) out of mankind, and to bring them by Chriſt to everlaſting ſalvation, as veſſels made to honour.

Wherefore they which be endued with ſo excellent a benefit of God, be called according to God's purpoſe by his Spirit working in due ſeaſon; they through grace obey the calling; they be juſtified freely; they be made ſons of God by adoption; they be made like the image of his only begotten Son Jeſus Chriſt; they walk religiouſly in good works; and at length, by God's mercy, they attain to everlaſting felicity.

ART. IX. *Of the Juſtification of Man.*

Juſtification is an act of God's free grace, wherein he pardoneth all our ſins, and accepteth us as righteous in his ſight, only for the righteouſneſs of Chriſt imputed to us, and received by faith alone.

ART. X. *Of Good Works.*

Good works are only ſuch as God hath commanded in his holy word, and not ſuch as, without the warrant thereof, are deviſed by men out of blind zeal, or upon any pretence of good intentions: although good works, which are the fruits of faith, and follow after

juſtification, cannot put away our ſins, and endure the ſeverity of God's judgments, yet are they pleaſing and acceptable to God in Chriſt, and do ſpring out neceſſarily of a true and lively faith; inſomuch that by them a lively faith may be as evidently known as a tree is diſcerned by its fruit.

ART. XI. *Of the Law of God.*

The moral law doth for ever bind all, as well juſtified perſons as others, to the obedience thereof; and that not only in regard of the matter contained in it, but alſo in reſpect of the authority of God the creator who gave it: neither doth Chriſt in the goſpel any way diſſolve, but much ſtrengthen this obligation.

Although true believers be not under the law as a covenant of works, to be thereby juſtified or condemned; yet it is of great uſe to them as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; diſcovering alſo the ſinful pollutions of their nature, hearts, and lives; ſo as examining themſelves thereby they may come to further conviction of, humiliation for, and hatred againſt ſin; together with a clearer ſight of the need they have of Chriſt, and the perfection of his obedience: it is likewiſe of uſe to the regenerate to reſtrain their corruption, in that it forbids ſin; and the threatenings of it ſerve to ſhew what even their ſins deſerve, and what afflictions in this life they may expect for them, although freed from the curſe thereof threatened in the law.

ART. XII. *Of the State of Men after Death, and of the Reſurrection of the Dead.*

The bodies of men after death return to duſt, and ſee corruption; but their ſouls (which neither die nor ſleep) having an immortal ſubſtance, immediately return to God who gave them. The ſouls of the righteous, being made perfect in holineſs, are received into the higheſt heavens, where they behold the face of God in light and

glory, waiting only for the full redemption of their bodies: and the ſouls of the wicked are caſt into hell, where they remain in torments and utter darkneſs, reſerved to the judgment of the great day. Beſide theſe two places, for ſouls ſeparate from their bodies, the Scripture acknowledgeth none. At the laſt day, ſuch as are found alive ſhall not die, but be changed; and all the dead ſhall be raiſed up with the ſelf-ſame bodies, and none other, although with different qualities, which ſhall be again united to their ſouls for ever.

The bodies of the unjuſt ſhall, by the power of Chriſt, be raiſed to diſhonour; the bodies of the juſt, by his ſpirit, unto honour, and be made conformable to his own glorious body.

Art. XIII. *Of the laſt Judgment.*

God hath appointed a day wherein he will judge the world in righteouſneſs, by Jeſus Chriſt, to whom all power and judgment is given of the Father; in which day not only the apoſtate angels ſhall be judged, but likewiſe all perſons that have lived upon earth ſhall appear before the tribunal of Chriſt, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil. The end of God's appointing this day is for the manifeſtation of the glory of his mercy in the eternal ſalvation of the elect, and of his juſtice in the damnation of the wicked and diſobedient; for then ſhall the righteous go into everlaſting life, and receive that fulneſs of joy and refreſhing which ſhall come from the preſence of the Lord; but the wicked who know not God, and obey not the goſpel of Jeſus Chriſt, ſhall be caſt into everlaſting burnings, and be puniſhed with eternal deſtruction from the preſence of the Lord, and from the glory of his power.

Art. XIV. *Of the Church.*

The catholic or univerſal church, which is inviſible, conſiſts of the whole number of the elect that have been, are, or ſhall be gathered into one, under Chriſt the head thereof; and is the ſpouſe,

the body, the fulneſs of Him that filleth all in all. The viſible church, which is alſo catholic or univerſal under the goſpel (not confined to one nation as before, under the law), conſiſts of all thoſe throughout the world that profeſs the true religion, together with their children; and is the kingdom of the Lord Jeſus Chriſt, the houſe and family out of which there is no ordinary poſſibility of ſalvation.

Unto this catholic viſible church Chriſt hath given the miniſtry, oracles, and ordinances of God, for the gathering and perfecting of the ſaints, in this life, to the end of the world; and doth by his own preſence and ſpirit, according to his promiſe, make them effectual thereunto.

There is no other head of the church but the Lord Jeſus Chriſt; neither hath any temporal prince, ſecular power, or civil magiſtrate, any right to exerciſe any authority over her; neither needeth ſhe any eſtabliſhments from them, being founded upon Him who is the rock of ages; ſo that the gates of hell ſhall not prevail againſt her; and the Higheſt himſelf ſhall eſtabliſh her.

The viſible church hath, in ſubjection to Chriſt her head, power to chuſe biſhops, or paſtors, and deacons, to act in their ſeveral offices. The church likewiſe hath power to depoſe both miniſters and deacons, if it be found neceſſary for truth and conſcience ſake; to admit members into church fellowſhip; and, in caſe of miſconduct, to exclude them from her communion; but if the cauſe or reaſon of depoſing the one or excluding the other is removed, then ſhe hath power, and ought to re-admit them into the ſame church fellowſhip.

ART. XV. *Of the Officers of the Church.*

Chriſt, in the riches of his love and care towards his church, hath appointed in it to be of perpetual ſtanding uſe, as what will be needful to the church throughout all generations to the end of the world; 1ſt. Paſtors or biſhops, that ſhould be ſettled in different churches, to take a peculiar care of them, to preſide, watch, and rule over them

in the Lord; and to adminiſter ordinances of worſhip and diſcipline, as well as to preach the word to them; who are to be ſolemnly ſet apart to their important office by faſting, prayer, and laying on of hands, by one or more perſons who have been regularly called and ordained to the miniſterial office. 2d. Deacons; unto whoſe office belongs the actual exerciſe and application of the bounty and benevolence of the church unto the poor that are planted therein; and to provide for the table of the Lord; and who are to be ordained to their truſt by prayer and impoſition of hands.

ART. XVI. *Of the Ordinance of Baptiſm.*

Baptiſm is an ordinance of the Lord Jeſus Chriſt's inſtitution in his viſible church, to be continued till the end of time, and is a viſible ſign of inward and ſpiritual grace, is an initiating ordinance to the fellowſhip and communion of the church, and is to be adminiſtered to believing adults and their children, and them only: the mode of adminiſtration to be that of pouring or ſprinkling, and is to be done by a miniſter of the word of God, lawfully called and ordained thereunto.

ART. XVII. *Of the Ordinance of the Lord's Supper.*

The Lord's Supper is an ordinance of the New Teſtament, wherein, by giving and receiving bread and wine, according to the appointment of Jeſus Chriſt, his death is ſhewed forth; and they that worthily communicate feed upon his body and blood, to their ſpiritual nouriſhment and growth in grace; have their union and communion with him confirmed; teſtify and renew their thankfulneſs and engagements to God, and their mutual love and fellowſhip with each other, as members of the ſame myſtical body; and is to be adminiſtered by one who labours in word and doctrine, properly called and ordained thereunto.

ART. XVIII. *Of the Sanctification of the Lord's Day.*

The Lord's day ought to be ſo remembered beforehand, as that all worldly buſineſs of our ordinary calling may be ſo ordered, and ſo timely and ſeaſonably laid aſide, as they may not be impediments to the due ſanctifying of the day when it comes. The whole day is to be celebrated as holy to the Lord, both in public and private, as being the Chriſtian ſabbath. To which end it is requiſite, that there be a holy ceſſation or reſting all that day from all unneceſſary labours, and an abſtaining from all worldly words and thoughts: that all the people meet ſo timely for public worſhip, that the whole congregation may be preſent at the beginning, and with one heart ſolemnly join together in all parts of the public worſhip, and not depart till after the bleſſing.

ART. XIX. *Of the Ordinances in a particular Congregation.*

The ordinances in a ſingle congregation are, prayer, thankſgiving, and ſinging of pſalms or hymns, the word read (although there follow no immediate explication of what is read), the word expounded and applied, catechiſing, the ſacraments adminiſtered, and diſmiſſing the people with a bleſſing.

ART. XX. *Of Marriage.*

Marriage is of divine appointment, inſtituted by God at the time of man's innocency, for the procreation of children to be brought up in the nurture and admonition of the Lord, and to the praiſe of his holy name, for a remedy againſt ſin, and to avoid fornication, that ſuch perſons as have not the gift of continency might marry, and keep themſelves undefiled. This was practiſed in the Jewiſh church, countenanced by Chriſt, and recommended by the apoſtle as honourable among all. Therefore marriage is to be between one man and one woman only; and they ſuch as are not within the degrees of

conſanguinity or affinity prohibited by the word of God; and the perſons are to be of years and diſcretion, fit to make their own choice, or, upon good grounds, to give their mutual conſent. Then the perſons about to enter the ſtate of marriage are to ſignify their intentions to the miniſter reſiding neareſt to their reſpective abodes three weeks before their intended conſummation of marriage, that he may publicly declare their intentions three ſucceſſive ſabbaths in the congregation, to the end that if there be any lawful objections againſt the perſons entering into that holy ſtate, it may be ſet aſide; but if no objection appears, then the day being appointed (which we adviſe not to be the ſabbath), and a competent number of witneſſes aſſembled, the miniſter, after a ſolemn prayer to God and a ſuitable exhortation, is to proceed as follows: viz. firſt directing the man to take the woman by the right hand, and ſay theſe words, "I, *M.* do take "thee, *N.* to be my married wife, and do in the preſence of God and "before this congregation promiſe and covenant to be a loving and "faithful huſband unto thee, until God ſhall ſeparate us by death." Then the woman ſhall take the man by the right hand, and ſay theſe words: "I, *N.* do take thee, *M.* to be my married huſband, and I "do in the preſence of God and before this congregation promiſe "and covenant to be a loving, faithful, and obedient wife unto thee, "until God ſhall ſeparate us by death." Then without any further ceremony the miniſter ſhall in the face of the congregation pronounce them to be huſband and wife, according to God's ordinance; and ſo conclude with prayer.

ART. XXI. *Of the Burial of the Dead.*

Chriſt hath no where in his word commanded any ceremony to be made uſe of over a deceaſed perſon, either previous to, or at the interment; ſuch as ſinging, praying, &c. Therefore it ſeems moſt conſiſtent that the dead body be in a decent manner conveyed to the place appointed for public burial, and then immediately committed to the earth. Yet it is the duty of every Chriſtian friend earneſtly to

endeavour to improve the bereaving diſpenſation, by meditation and conferences ſuitable thereto.—And it is likewiſe incumbent upon the paſtor of the congregation to endeavour to ſpeak a word in ſeaſon to ſurvivors, ſuitable to the occaſion.

The Form of Signature as follows:

We whoſe names are underwritten do, in the preſence of God and each other, acknowledge and believe all and every one of the above articles are agreeable to and conſonant with the word of God; and are, through divine aſſiſtance, reſolved to promulgate and teach the truths contained therein among the heathen; and purpoſe, by the ſame grace, to live conformable thereunto, to the glory of God, until death.

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